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THE MISSIONARY

Review of the World

DELAVAN L. PIERSON, *Editor*

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NEW BOOKS

Next-door Neighbors. By Margaret T. Applegarth. 160 pp. $1.25. Fleming H. Revell, New York. 1921.

Directory of Protestant Missions in China 1921. The China Continuation Committee. 379 pp. Kwang Hsueh House. Shanghai. 1922.

The Bells of the Blue Pagoda. By Jean Carter Cochran. 281 pp. $1.75. Presbyterian Board of Publication. Phila. 1922.

Enduring Investments. By Roger W. Babson. 190 pp. $1.50. The Macmillan Company, New York. 1921.

Spiritism in Antiquity. By Lewis Bayles Paton, Ph.D. 307 pp. $3.50. The Macmillan Co., New York. 1921.

People of the World. By Edith A. How, B. A. 92 pp. 2s. The Macmillan Co., New York. 1921.

The People of Mexico. Who they are and how they live. By Wallace Thompson. XIII+428 pp. $2.50. Harper. New York and London. 1921.

Development and Expansion of Christianity in India. Hon. Sec. Christo Samaj, c/o Epiphany Villa. 4 as. Vepery, Madras. 1921.

Hinduism and Buddhism: An Historical Sketch. Sir Charles Eliot. 3 vols. 345, 322, 513 pp. 84 s. Arnold. London. 1921.

Islam in India or the Qanun-I-Islam. Translated by G. A. Herklots, M.D. New edition, revised and re-arranged with additions, by William Crooke, C. I. E. XL+374 pp. 17 s. Oxford University Press. London. 1921.

An Introduction to the Study of some Living Religions of the East. By Sydney Cave, D.D. 255 pp. 5 s. Duckworth. London. 1921.

The Gospel and its Working. P. J. Maclagan, D.Phil. VIII+108 pp. Cloth, 3s. 6d.; paper 2s. 6d. Student Christian Movement. London. 1921.

God's Principles of Gathering. By Geo. Goodman. 2/6 115 pp. Pickering & Inglis. Glasgow. 1922.

Program of Health Education for Men and Boys. By Henry F. Kallenberg, M.D. M. P. E. 49 pp. 35 c. Association Press. New York. 1922.

PERSONALS

Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions and President of the Missionary Review Publishing Company, was due to leave Tabriz on April 11th, going to Constantinople by way of Tiflis and the Black Sea and returning to America through Europe. He is expected in New York about the middle of May, having been absent from the United States for nearly ten months.

* * *

Dr. and Mrs. F. Howard Taylor of the China Inland Mission were captured by Chinese bandits in February. Mrs. Taylor was released but her husband was held for $20,000 ransom. The British and Chinese authorities have finally succeeded in securing the release of Dr. Taylor, who is the son of J. Hudson Taylor, the founder of the China Inland Mission.

* * *

Rev. Charles E. Betticher, editor of *The Spirit of Missions,* died on March 15th at his home in Cos Cob, Connecticut. After his graduation from the General Theological Seminary, New York, Mr. Betticher spent eleven years as a missionary of the Protestant Episcopal Church in Alaska.

* * *

Bishop W. F. Oldham, of the Methodist Episcopal Church, having recovered from a severe operation, has recently sailed to take up his work in South America.

* * *

Miss Margaret E. Hodge, president of the Woman's Board of Foreign Missions of the Presbyterian Church, U. S. A., is making a six months' tour of missions in the Far East. She expects to attend the National Chinese Christian Conference in Shanghai May 3rd to 10th.

* * *

Dr. George E. Haynes, of New York, and Mr. Will W. Alexander, of Atlanta, have been chosen secretaries of the recently organized Commission on the Church and Race Relations of the Federal Council of the Churches of Christ in America. Dr. Haynes is the first Negro to be elected a full secretary of the Federal Council.

A McALL AUTOMOBILE EVANGELIST PREACHING IN A MARKET PLACE

THE McALL MISSION BOAT, LA BONNE NOUVELLE, ON THE CANAL IN FRANCE

Work of the McAll Mission in France

THE MISSIONARY
REVIEW of the WORLD

VOL XLV. MAY, 1922 NUMBER FIVE

CLOUD AND SUNSHINE ON THE TURKISH HORIZON

IT IS increasingly difficult to discover the bright spots in the Near East situation. The expected "helpful results of the war" have about vanished into thin air. Instead of a defeated Turk and a country partitioned for the good of humanity, we see a growing Turkish Nationalist power and a weakness on the part of the European Governments that seem inclined to yield to Turkish demands for the return of territories and dominion of which they had been shorn. Moreover while the Turks are more awake to modern ideas and have a new desire for education, they are no more inclined to harbor unshackled and unsubdued the Christians in their midst or to tolerate any attempts to lead followers of Mohammed into the fold of Christ.

The demands for the return of Eastern Thrace and complete control of Constantinople and the Straits may not be fully acceded to by the Allies but it seems probable that Asia Minor, including Cilicia, and Anatolia (with Smyrna) will be returned. The territory formerly assigned by the Allies to the Armenians has never been relinquished by the Turks. Such is the trend of events when fear, jealousy and intrigue gain the upper hand. The hands on the clock of progress are apparently to be turned back but the hand on God's clock will not move backward. His hour has not yet come.

As a gentleman in Constantinople, not a missionary, writes:

"The politicians of Europe made a great mistake in letting this country remain unoccupied after the armistice. The Christian Church ought not to make that mistake. To say that we must wait till things are settled in this country is a grave blunder. The fact that conditions are not settled certainly cannot be a valid excuse for not doing what we can do now. This is a great center and strategic in the social and religious life of the whole Near East; the scope for Christian work here is immense and the fate of millions of people depends on the conditions in this city. Who knows if the key to the whole Moslem problem may not be found here? Therefore it is for us to make a good survey of our field, to feel our way with common sense, to organize our forces and to go ahead with sure faith."

The war has dealt a terrible blow to Christian work in the Near East. Hundreds of Christian churches are in ruins; thousands have been appropriated to secular purposes; over a million Christians have been slain by sword or have died as a result of the privations of deportation. Mission schools and colleges have been closed; hospitals have been taken into other hands, and a score of American missionaries have themselves been deported on specious charges or no charges at all. Not one missionary remains in all the Eastern Turkey Mission of the American Board and only a few are left in all Anatolia. Moreover, the peace terms as they are being shaped again by the Allies, make little concession to Christian minorities and the treaty is frankly an effort to placate enraged Moslem feeling.

Certain new situations have been created which are big with opportunity and of these we must take advantage.

First: Christians fleeing from Turkey have entered Russian Armenia where a Soviet government is feeling its way to permanent control. It is frankly and openly opposed to religion, yet American Protestant missionaries are also on the ground, feeling their way to exert a Christian influence among the Bolshevists, and churches and schools have rapidly sprung up.

Second: Greece, in occupying Smyrna and Salonica, has come into direct relation with established evangelical missionary work which has hitherto been carefully excluded from Greece. Missionaries are using and circulating the Bible in modern Greek and it is not probable that religious persecution under a Greek government will take the place of the religious liberty enjoyed under a Turkish rule. Possibly the liberty to circulate the Bible in modern Greek may be extended to old Greece for the liberal Greek Queen expresses herself as eager for the circulation of the Testament in the language of the people. The new Greek Patriarch in Constantinople, who has recently come from America, also openly advocates affiliation with the Protestants.

Third: The Allied occupation of Constantinople has made it a safety zone for thousands of refugees who, in their dire need, are open to the message of Christian love. Protestant services are being conducted each week in English, Turkish, Greek, Armenian, Russian, French and Kurdish by the Protestant missionaries and pastors in the city. All the old missionary schools and colleges of the city are full and new ones are being opened to meet the eager desire of all the varied elements in this metropolis of the Orient.

Fourth: The war has awakened the Turks, especially of Constantinople, to read. Bookshops are many, new magazines and newspapers have sprung into popularity as the reading public has developed in intelligence and numbers. Careful surveys have been made of what literature the Christian church has produced and what

it must produce to meet this new desire for good reading. It now only remains to issue the books, magazines and tracts for which there is already an eagerness, born of the new world relations into which Turkey has been thrust.

Strange changes have come over the plans for the political settlement of the Near Eastern problems. An independent Armenia is a faded dream; the territorial aspirations of Greece have been rebuked; and the greatest surprise of all is the weakness of European governments. Instead of a crushed and divided Turkey a strong and united Ottoman government is emerging. But "the Word of God is not bound," and although there are "many adversaries," there are also many great doors of opportunity, challenging Christians to prayer, to works of faith, to sacrificial giving of self and substance to the work of Christ among these people.

EGYPTIAN INDEPENDENCE AND MISSIONS

ON MARCH 16th Ahmed Fuad Pasha was proclaimed King of Egypt by the British. Independence has been granted to the country, Great Britian retaining the Suez Canal and reserving the right to defend it. A sufficient number of British officials and soldiers will be retained in Egypt for the present to help maintain order and strengthen the government. The relation of Great Britain is apparently analogous to the relation of America to Cuba.

Field Marshall Viscount Allenby thus gives up his position as British High Commissioner in Egypt and Great Britain releases her control which dates practically from the Arabi revolt under the reign of Tewfik Pasha in 1882. King Fuad gave out a letter to the nation in which he said:

"God has graciously permitted the independence of Egypt to be attained by our hands. We are grateful to God, and hereby announce to the world that from today Egypt enjoys independence and sovereignty.

"We have taken for ourselves the title His Majesty, King of Egypt, in order to insure the country's dignity and its international status. We ask God and the nation to bear witness that we shall endeavor to work for the welfare and happiness of our beloved country. We hope this day will inaugurate an era which will restore Egypt's grandeur."

While the British recognize Egypt as a sovereign state, they have served notice on other nations that British influence is still paramount in Egypt and that other nations must not interfere in Egyptian affairs. The special reservations that the British Government makes with reference to the new kingdom include the security of British Imperial communications, defense of Egypt against foreign interference, and the protection of foreign interests in Egypt.

What effect this change in government will have on the economic prosperity and the progress of civilization in Egypt, the preservation of order and justice, the extension of education and religious freedom remains to be seen. There is a possible danger that, with the removal of British control, immoral literature may be more freely circulated, that courts of justice will be less incorruptible, that Christian institutions like the Sabbath will be still more discredited; that Moslem authorities will make it even more difficult for a Moslem to become a Christian; that Mission schools may be obliged to teach the Koran and that education in the Bible and attendance at Christian services may be prohibited to Moslems. Egypt has now an opportunity to show herself enlightened and progressive or oppressive and retrogressive. The work of the Christian missionaries is especially important in this transition period for well trained enlightened leaders are needed in the new kingdom.

INCREASE OF FOREIGN BORN IN AMERICA

THE Government has enacted an emergency immigration law restricting for one year the number of immigrants to be allowed to enter the country. In the meantime Congress plans to work out a new and permanent policy and laws to correspond. Gradually restrictive immigration laws have sought to exclude the diseased, criminals, flagrantly immoral, political radicals, illiterate, extreme paupers, and those ineligible to citizenship. In spite of these attempts, immigration has grown to vast proportions and many undesirables have been admitted. In the ten years (1911 to 1920) 6,000,000 immigrants were admitted and the net increase of foreign born was nearly 4,000,000. Of these we learn that

Hebrews increased	587,302
N. W. Europeans increased	1,560,597
Other Europeans	2,114,598
Mexicans increased	246,999
Africans increased	73,702
Japanese increased	19,409
Chinese decreased	14,986

Immigration should be selective both in quality and in quantity according to our ability to assimilate and put into useful employment. The general principles should be applied impartially to all nations. Immigration officers should make their selections in foreign ports and immigrants should secure transportation to points in America where they can find employment and not be dropped in port cities. Immigrants should be courteously received and safeguarded. Provision should be made for their education in American standards and ideals and recognized Christian missionaries should have free access to them in order that they may have an opportunity to under-

stand and accept the Gospel that is the hope of the individual and of the nation.

The Sterling Bill (Senate 1253) offers concrete, constructive proposals for regulating immigration along approved lines—admitting "only so many law abiding immigrants of any national or racial group as may be wisely employed and assimilated and incorporated into the body politic of the nation."

A JAPANESE-AMERICAN MOVEMENT IN HAWAII

REV. T. OKUMURA and his son are two remarkable Japanese in Hawaii. The father has been a Christian pastor in Honolulu for thirty years, has built up a strong church, and has established a successful Christian school for boys. Two years ago he went to Japan to explain to Japanese leaders the underlying causes, so far as Japanese are concerned, of the anti-Japanese movement in America and he secured the support of the most influential men in Japan, such as Dr. Takuma Dan, Dr. I. Nitobe, Viscount Kaneko, Dr. J. Soyeda, Admiral Baron Uriu, Mr. S. Asano, and others.

Mr. Okumura is conducting a unique campaign in Hawaii to reach "key men" rather than use public mass meetings or other "wholesale" methods. His work is perhaps more national than evangelistic for he has visited the principal plantations and 1,452 Japanese have given their "pledge" to stand for the American ideals and interests.

After enumerating several causes of irritation under the headings, "Living Conditions," "Religious Conditions," "Japanese Children Born in Hawaii," and "Evasions of Law," Mr. Okumura says:

> "Without eradicating these sources of irritation, Japanese can not hope to escape from the odium that they are unassimilable and undesirable people. Whenever any question like California's arises, it is natural for us to expect the government of the two countries to arrive at a solution through diplomatic channels. We actually want to have the vital problem solved once and forever. But the problem relating to Japanese will arise again and again. Nothing can prevent its recurrence unless the Japanese, particularily in Hawaii, become wideawake and remove those causes of anti-Japanese sentiment. If this is done, the Japanese question will be settled forever."

In talking to the Japanese on the plantations Mr. Okumura emphasized two ideas: (1) Forget the idea 'Japanese' and think and act from the point of view of the American people, as long as you live under the protection of America. (2) Inasmuch as your children were born in Hawaii, and expect to live and work shoulder to shoulder with the American people, educate and build them up into loyal American citizens.

In describing his "Hopes" for the full solution of the Hawaiian-Japanese problem Mr. Okumura contrasts the Japanese of today with

those who were coming from Japan a generation ago and says: "Already a radical change is taking place among the Japanese today. The Japanese on plantations and in the different towns today are different from those of early immigrant days. The taste of the drifter has disappeared, and the majority of Japanese have come to make Hawaii their permanent home. Instead of sending the bulk of their earnings to Japan, they are investing their money in the island industries, and have come to see that they must assimilate American ideas and ideals, American customs and manners, if they are to live here and work side by side with the American people."

The unconscious revolution which the children born in these islands are undergoing is far more remarkable. They speak the English language more freely and fluently than Japanese. They are receiving from public schools far greater influences than from their homes, or Japanese Language Schools. Brought up in the Christian atmosphere, they have an innate consciousness of God as revealed in Christ and it is difficult for any Buddhist priest to instil into their minds the Buddhistic teachings. Their ideals and interest are all bound up with America. At the same time this is not enough. The Japanese in Hawaii need most of all to be "be born again" into the likeness of Christ by the power of His Spirit. Then the Japanese problem will be solved.

HOPEFUL SIGNS IN LATIN-AMERICA

THE new Peruvian law under President Leguia provides for a complete administrative system, based as far as possible on a sane balance between the political and administrative functions of public education and a right adjustment between central and local control.

The classic University of San Marcos, the oldest in America, founded a hundred years before Harvard, has recently sent one of its young professors to the United States to study our university life. He returned to Lima and brought a message of enthusiasm for North American institutions and an expression of liberalism which is likely to cause something of a revolution at old San Marcos. The students of the University are studying how to be helpful in the community, especially to the laboring classes, and are conducting classes for large numbers of working men at night.

Paraguay recognizes that friendship with the United States is almost her only hope, for her larger neighbors are interested only in her commercial exploitation. Educational representatives of the United States are sure of a hearty welcome. The proudest possession of the people of Asuncion is the library of 1,200 of the best American books, recently presented by the Carnegie Foundation. This library is housed in the *Instituto Paraguayo*—a splendid organi-

zation through which the Paraguayan educators are seeking to do something for the community by means of night classes, gymnasia, etc. The President of the Republic, the Minister of Public Instruction and the leading educational figures of the country are greatly interested in how the educational forces of the United States may cooperate more closely with Paraguay in the solution of her difficult educational problems. The *Colegio Internacional,* recently opened by the United Christian Missionary Society, of North America, and now having eight American teachers, is looked upon by Paraguayan educators as a great contribution to their life.

Brazil is particularly friendly to us. The beautiful Monroe Palace, which stands in the heart of Rio de Janeiro, speaks eloquently of this friendship.

The Brazilian government has shown its desire for closer connections with the United States by a recent law providing for the sending of about one hundred students to our universities each year for special study. These students are now in this country attending various universities and preparing to carry North American ideas and ideals back to Brazil. Another evidence of the increasing educational prestige of the United States in Latin-America is the wide and rapidly growing use of North American textbooks, translated into Spanish and Portuguese.

To understand the present educational situation of Latin-America, we must take into consideration three important movements that are rapidly assuming prominence in those countries: the Labor movement, the Feminist movement and the Prohibition movement. The new demands made by these new tendencies naturally turn attention to the one American country which has already dealt with them and with other similar problems of a democracy.

It is inevitable that the educational leaders of Latin-America will more and more get their training in the United States. They will carry back with them not only admiration for our system, but a familiarity with its organization and workings which will make it easier for them to strike out on these lines than on any other. The facility with which textbooks and school supplies may be adapted for use in Latin-America is a practical matter which will also have a vast influence.

FRANK L. BROWN, LL.D.

ONE of the great human forces at work in the world for evangelization and for Christian instruction, especially through the Sunday-school, was called Home on March 23rd after a brief illness. Frank L. Brown, a bundle of mental and spiritual energy, had, by his many years of constant self-sacrificing service, worn out his physical tabernacle and overstrained his heart. For

over five years, ever since the present Missionary Review Publishing Company was organized, he has been the vice-president, always deeply interested in the great work of world-wide evangelization and the task of enlisting the Church at home in whole hearted obedience to the great commission of Christ. The extent to which his loss will be felt is inestimable since his friends are found in every part of the globe and his influence and active cooperation extended into many departments of Christian activity.

Almost sixty years ago (October 16, 1862), Frank L. Brown was born in Brooklyn, New York, and at four years of age entered the Sunday-school of the Summerfield Methodist Episcopal Church. For fifty-five years, therefore, he was actively connected with this branch of church activity and through the positions of pupil, teacher, superintendent and other offices, rose to the highest position in Sunday-school work—that of General Secretary of the World's Sunday-school Association.

As a young man he entered the banking business, but his real business was that of a partner with Christ in educating the men, women and children of the world through the Sunday-school. Some time before his death he said:

"As a young man I thought through the question of the place for the best investment of my life for the church and community, and decided it was the Sunday-school where the whole life could be shaped for a long future. Have never seen reason to regret this decision. The steps in Sunday-school work, since that decision, have been a natural evolution. I have found that the broader view has reacted helpfully upon the local work."

For eleven years in a banking house, then as a cashier and later associated with his brother as a banker and broker, he was in the meantime using all his spare time in building up and spiritually enriching people through the Sunday-school. When Mr. Brown's earnings in business enabled him to be self-supporting he did not keep on hoarding wealth or indulging in luxuries but retired in 1904, at only forty-two years of age, in order that he might devote his whole time to Christian service.

The Bushwick Avenue Sunday-school and Church of Brooklyn were founded and built up through his tireless and efficient work until the Sunday-school became one of the largest in the world with a membership of over three thousand and all efficiently graded.

For nearly forty years (1886 to 1922) he was superintendent of this school, which was started as a mission with Mr. Brown as the first superintendent when he was twenty-three years of age. From his varied and valuable experiences he wrote a number of books on Sunday-school work and his advice as an expert was sought all over the world. He never refused any help that he could give and often went far beyond his strength. Twice he travelled around the world,

twice besides to the Orient, once to Mexico, and once to South America in order that he might help to extend the knowledge of Christ and to develop Christian life through the Sunday-school. He attended the conventions in Rome, Washington, Zurich and Tokyo and it was largely due to his untiring service that the world-wide Sunday-school work has attained such size and strength. With all his emphasis on proper organizations and methods he ever placed first emphasis on the necessity of the salvation of the individual through a living, abiding faith in Christ and the importance of spiritual growth through earnest, intelligent Bible study, prayer and Christian service.

FRANK LLEWELLYN BROWN, LL.D.
Deceased March 23, 1922

In 1920 Mr. Brown received an honorary degree of Doctor of Laws as a tribute to his important work in Christian education but he ever counted the name Christian as by far the most important title he could hope to have. In spirit he was ever humble, generous hearted, patient, courteous, sincere and friendly. His labors abundant are indicated by the fact that he was at the same time General Secretary of the World's Sunday-school Association, Superintendent of the Bushwick Avenue Sunday-school, Vice-President of the Missionary Review Publishing Company, a member of the Board of the *Sunday-school Times,* a member of the Board of Foreign Missions of the Methodist Episcopal Church, and held prominent and active positions in many other Christian and benevolent organizations. His loss will continue to be keenly felt, not only by his wife and two children, by his own church and Sunday-school associates but by the members of the Review family and by thousands of Christians of every age, race and station. At the funeral services, which were attended by over 4,000 in his home church, the feeling of many was expressed by his close friend and fellow worker, Dr. Marion Lawrance, of Chicago, who said:

"I do not know of any man who has been so well loved. He has been an inspiration to thousands, not only white people, but also to people with colored faces, in the South and in distant parts of the world. His greatest monument will be the Bushwick Avenue Church and the Sunday-school. Years hence thousands of boys and girls will stop him on the golden streets and say, 'If it had not been for you I would never have come here.'"

STATISTICS OF RELIGIOUS BODIES IN THE UNITED STATES FOR 1921

Compiled by Dr. E. O. Watson	Churches	Ministers	Members	Total Am't Raised
ALL DENOMINATIONS	233,104	200,090	45,997,199	488,424,084
Adventists (5 bodies)	2,889	1,927	136,233	7,055,047
Baptist Bodies,				
Northern Bapt. Conv.	8,409	8,566	1,253,878	21,926,143
Southern Bapt. Conv.	27,444	15,551	3,199,005	34,881,032
Nat'l Bapt. Conv. (Col.)	21,113	19,423	3,116,325	3,500,000
Other Baptists, (14 bodies)	4,908	4,877	266,042	491,359
Brethren, German Bapt.				
(Dunkers), (5 bodies)	1,274	3,731	134,110	1,197,854
Christian Ch. (Am. Chr. Conv.)	1,094	987	97,084	197,723
Churches of God in N. A.,				
General Eldership	502	453	25,920	426,896
Congregational	5,959	5,665	819,225	21,233,412
Disciples of Christ	8,964	6,010	1,210,023	11,165,391
Eastern Orthodox Churches (7 bodies)	407	413	411,054	105,315
Evangelical Association	1,850	1,350	160,000	4,300,000
Evan. Synod of N. A.	1,309	1,075	274,860	4,086,013
Friends (4 bodies)	1,020	1,348	117,239	1,493,853
Jewish Congregations	3,000	810	400,000	4,788,228
Latter Day Saints (2 bodies)	1,925	9,968	587,918	1,398,025
Lutheran Bodies,				
Nat'l Council (ass'n of 17 bodies)	11,037	6,832	1,651,609	23,048,701
Synod'l Conf. (5 bodies)	4,018	3,009	812,436	10,712,409
Independent	13	12	2,600	9,600
Mennonites (16 bodies)	963	1,487	91,282	1,339,037
Methodists,				
White				
Methodist Episcopal	26,713	18,643	3,938,655	85,934,000
Meth. Epis., South	17,251	7,842	2,346,067	33,859,832
Methodist Protestant	2,500	1,020	178,275	1,975,983
Other Bodies (5)	2,242	2,254	87,186	2,209,970
Colored				
African Meth. Epis.	6,900	6,550	551,766	3,425,000
African M. E. Zion	2,716	3,962	412,328	784,746
Colored Meth. Epis.	2,621	3,402	245,749	1,736,692
Other Bodies (6)	466	664	37,965	151,337
Moravian (3 bodies)	151	192	33,796	332,338
Presbyterian Bodies,				
Presbyterian, U. S. A.	9,842	9,979	1,722,361	47,036,442
Presbyterian, U. S.	3,475	2,026	397,058	12,124,891
Cumberland Presby.	1,312	749	63,924	.....
United Presby. Ch. of N. A.	937	962	160,528	6,537,525
Other Bodies (5)	399	667	40,812	682,312
Protestant Episcopal	8,324	6,011	1,104,029	34,873,221
Reformed Episcopal Church	79	75	13,022	460,283
Reformed Bodies,				
Reformed Church in America	733	771	135,634	4,029,963
Reformed Church in the U. S.	1,736	1,255	331,369	5,433,663
Christian Reformed	247	196	43,902	119,122
Roman Catholic Church	16,580	21,643	17,885,646	75,368,294
Salvation Army	1,117	3,728	45,969	.....
Unitarians	406	505	51,635	1,500,000
United Brethren (2 bodies)	3,815	2,950	383,329	6,089,326
United Evangelical Church	892	519	90,096	1,946,458
Universalists	650	561	58,566	1,069,075
Miscellaneous	12,902	9,470	880,689	7,387,573

ADHERENTS OF RELIGIOUS ORGANIZATIONS

Protestant (three times Church Members)	74,795,226
Roman Catholic	17,885,646
Jewish (four times heads of families)	1,600,000
Eastern Orthodox	411,054
Latter Day Saints (three times members reported)	1,646,170
Total estimated adherents	96,338.096

TYPES OF BANDITS ON THE TIBETAN BORDER.

Shelton of Batang

A Murdered Missionary of the United Christian Missionary Society

By Abram E. Cory, D.D., New York

Author of "Out Where the World Begins," etc.

*From an editorial by George B. Winton in the *Christian Advocate*, "Hats off to a Hero."

"ALBERT LEROY SHELTON is dead in far Sze-chuan—killed by bandits. So much the laconic cable tells. His daughters are in California. His wife is in India. Alone, with his face toward Tibet, that long sealed land which his scalpel had opened, he dies with his boots on. No soldier on the fields of Flanders went more unfalteringly to his end. He had a rendezvous with death. He had looked that 'cheap impostor' in the eye so often and so long that they were well acquainted. Incredible hardships already undergone had set their mark upon his powerful frame. As a physician he himself estimated that his remaining span was short. Yet he hoped to cheat death long enough to plant an outpost of the cross in Lhasa—the forbidden city. What an achievement that would have been! And now to be thwarted of it by a stupid Chinese bandit!"*

In modern times the death of few men has been so widely noted as has the murder of Dr. Shelton. Such a life and such a death must have some reason back of it. If ever a man took his environment, heredity and training and gave it all to God that man was Albert

A VIEW OF BATANG ON THE CHINESE BORDER OF TIBET.

Leroy Shelton. He was born in Indianapolis, Indiana, on the ninth day of June, 1875. When he was five years old his parents moved to Kansas, where he was reared in Bourbon, Harper and Grant counties. The life there was primitive and the boy drove oxen, killed rattlesnakes, gophers, ground squirrels, skunks, coyotes and jack rabbits. He attended the country school and the Teachers Normal Institute and when seventeen had his first experience in teaching. In 1895 he went to Emporia, Kansas, to continue his education and later wrote:† "When I reached Emporia I had $9.25. That lasted me for eight years." Thus Albert Shelton's early life was primitive and was filled with hardships, but to some of his teachers he pays high tribute. While still young he married Miss Flo Beal, of Parsons, Kansas, who taught school in order to make it possible for him to take a medical course. He helped to earn their support by tutoring and manual labor.

While in medical school Shelton decided to be a missionary and so registered his intentions to the Foreign Christian Missionary Society. In 1903 he was appointed to China and when Mrs. Susie Rijnhart came home with her thrilling story of the death of her baby and the disappearance of her husband in Tibet, Dr. and Mrs. Shelton were asked to take up the work with Dr. Rijnhart in Eastern Tibet, the land on the roof of the world.‡

From the time Dr. Shelton landed in Batang he was at work and performed a major operation two days after his arrival using a barn-

†In his book, "Pioneering in Tibet."
‡Dr. Shelton's article in the August 1921 number of the REVIEW gives something of his experiences in that land.

BATANG—WHERE DR. SHELTON ESTABLISHED A MISSION.

door as an operating table. In the early years all of his operations were performed in the open in order that there should be no suspicion about what he was doing. He learned to speak fluently both the Chinese and Tibetan languages among both peoples. His training had prepared him for the hardship of a pioneer, and as his parents had followed the motto of "Westward Ho," so the one passion of his consecrated life was "Onward for God."

Dr. Shelton's large physique——his average weight was about 240 pounds—appealed to the primitive peoples among whom he lived. He chose the hard tasks and went forward with a rare courage. When a friend asked him if he was never afraid on his long, lonely trips, his reply was: "I am scared to death most of the time,"—but then he smiled his rare smile and said, "But anybody who follows the will of God will be scared because of the new paths they have to travel."

Shelton went to Batang, on the Tibetan border, to do everything that would open the "Great Closed Land" to God. As he realized that one of the most important requirements was a group of well trained consecrated colleagues, he selected the best men he could find to work with him at Batang and devoted much attention to plans for a station where the work should be well balanced. Early he realized the need of school work and industrial work, as well as the medical work, but the center of the whole was the evangelistic work. He insisted that everything that they did should have as its ultimate end to bring men to Jesus Christ.

Shelton was a great physician and surgeon. The hospital at

Batang will always stand as a monument, even as a piece of architecture built in the face of most trying conditions. In this hospital he and his associates treated with great skill the Chinese and Tibetans who came, and won a wide reputation. But he was not satisfied to stay in the hospital, as calls for his services came from far and wide. The Chinese and Tibetans were continually fighting and first one side and then the other would call him to attend to their wounded. The story of operations performed in the open fields or in some dirty lamasery will forever be a part of the romance of modern medicine as well as of modern missions. He acted as a doctor, and as a peacemaker, not only in time of war, but among robber bands in time of peace. He fearlessly condemned brigandage but went to serve these lawless men

DR. SHELTON AND MEMBERS OF HIS TIBETAN SUNDAY SCHOOL.

in order that he might impress upon them the spirit and message of Christ. Strangest of all were his calls to treat the lamas in their great lamaseries.

Dr. Shelton's medical ability made him even more effective as a preacher. A day or two before he sailed the first time for Tibet he was ordained as a preacher and few men ever preached so continuously and effectively. After the operations were over he would gather about him the priests and lamas and discuss their Buddist lore with which he was familiar. If he was with a robber band around their camp fire at night in one of the great mountain fastnesses, he would condemn their practice and then tell them the simple story of the sinless One who wanted to be their Saviour. Some of these robbers so much admired the strong missionary that they wanted to be a brother

to him and one of them said: "Why not you and I be brothers?" Shelton replied: "You kill people; you rob; you drink whisky and do many other things that are against our religion. How can we be brothers?" The man was angry and said, "well what will your religion allow you to do?" Shelton replied: "The teachings of Christ." Later this man brought a document to Shelton, which read: "In view of the fact that General Lozong (as he calls himself) and Dr. Shelton have taken an oath that they will not kill, that they will not drink whisky, etc., and they have decided to be brothers.....Furthermore, this it to give notice that if any of you ever molest Dr. Shelton I will bring a thousand men to wipe you off the face of the earth." A year and a half later Lozong wrote, "This is to inform you that I am strictly keeping my oath of a year and a half ago."

DR. SHELTON VISITING A TIBETAN LAMA OR "LIVING BUDDHA," IN THE MOUNTAINS.

On his long trips Dr. Shelton added much to his knowledge of that unknown country. He never went merely for the purpose of exploration but was always on the King's business. His extended trips and important reports have given him a prominent place in the geographical societies of the world. Through this channel he preached to the people at home the opportunities for God in Tibet.

The low plane of the life of the people greatly distressed him. In order to improve poor food one of the first things he did was to start a garden, with vegetables hitherto unfamiliar to Tibetans. He introduced alfalfa, and made nearly everything grow which he attempted—except the one thing of which he was most fond, namely, watermelon.

FEEDING THE HUNGRY OUTSIDE DR. SHELTON'S HOSPITAL, BATANG.

Every talent was used for God. As a marksman few men could surpass him. The Tibetans carry charm boxes to protect them, but he dispelled the superstition by tying one of the charm boxes about a goat and killing the animal with an old Tibetan fire-arm.

Shelton was a man of laughter. When his friends affectionately called him "Fatty," he would relate some most serious thing in such a way as to show in the serious situations of life there was always a saving sense of humor. Before he went back to Tibet from his next to last furlough he said that what he wanted most was a mule. It was the writer's privilege to secure this treasure for him and it was his constant companion on many a journey. The accompanying picture has under it the inscription in Shelton's own hand writing, *"Her name is Abe."*

As a friend Shelton will be long remembered by those who knew him. He was a beloved and loving friend to his colleagues, to the Christians of the Batang church, but most of all he was thankful that he had become friend to the robbers and to the lamas, his natural enemies.

He endured trials as only a man of faith and a man of humor can endure them. For seventy-two days on his last journey home he was held for ransom by Yangtienfu, a bandit general in Western China. He so won the hearts of the members of this band that they offered him $12,000 a year to stay with them and be their chaplain.

DR. SHELTON ON HIS FAVORITE MULE—"HER NAME IS ABE."

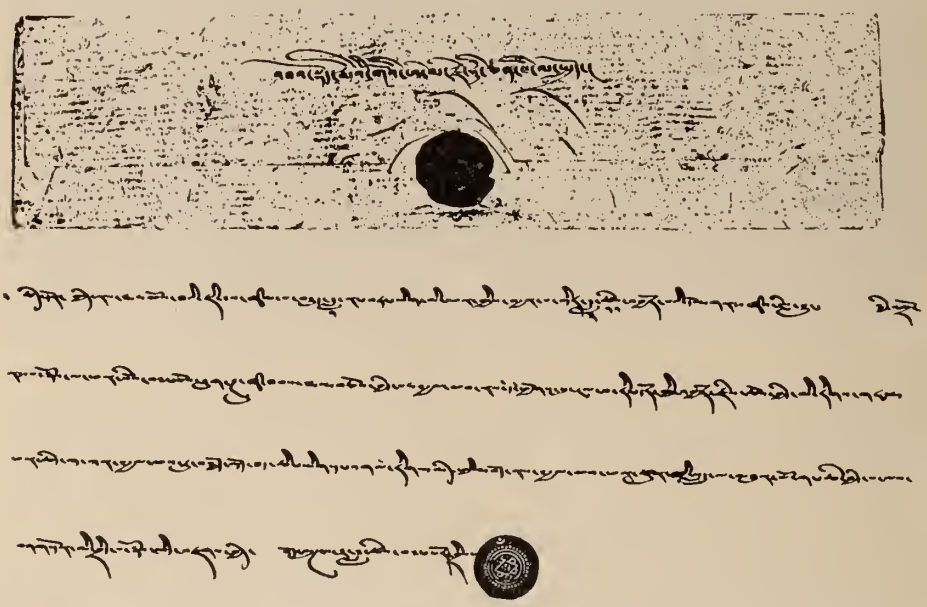
The secret source of Dr. Shelton's life was prayer. When his little daughter came running to meet him after he was liberated her first words to her father were: "God does answer prayer, doesn't He?" and in Shelton's reply his whole life was speaking: "He sure does."

A noted surgeon in America told him he could remove the tumor that had come on his neck during his captivity, but that he could never go back to Tibet. Shelton smilingly replied, "Doctor it is your business to take this thing off, and it is my business to use my life as God directs." A premonition of the end seems to be revealed in his book, "Pioneering in Tibet," which is dedicated "To Those Who Died in the Fight," Dr. Rijnhart, Dr. Loftus and the children of the missionaries. It seems now to be his dedication of himself. In the last good-bye, to a friend, he said: "We will never meet again. If I come back you will be gone. If you are here I will be somewhere on the road to Lhasa."

Through the ministrations of a prominent lama he secured the consent of the Dalai Lama, himself, to go to Lhasa, and he put his heart, his soul, his all in that trip. On the way he was killed by Tibetan bandits as he was starting on that lonely pilgrimage. His martyr death is a challenge to the whole Church to go to Lhasa with the Gospel of God's love. Shelton's own words will forever challenge young men: "Let no young man think that it was a mistake to bury his particularly fine abilities in mission work in Asia; for it requires in the service of the Kingdom of God just as high an order of intel-

ligence, just as great concentration, just as fine tact, and just as much 'punch' as are required to run any great business concern. Come on, young men, and let's help to make the last nation on earth a part of the kingdom of our Lord and Saviour, Jesus Christ."

Hermit Tibet, long considered an impossible country, has been opened by Dr. Shelton and his associates. The Doctor was not only a skilful man with his surgical instruments and a wise dispenser of medicine, but he was a fearless, rugged, Christlike soul whose strong faith and hearty goodwill toward all swept the prejudices of these crude but virile people aside and made them his friends.



THE OFFICIAL INVITATION OF THE DALAI LAMA TO DR. SHELTON TO VISIT LHASA.

Foreign missionary work is costly, especially in a land like Tibet. The eighteen years of service has resulted in building of a little congregation of about twenty-five baptized believers. Pioneering for Christ has always been hard. The first Latin missionaries who sought out our ancestors on the rough beaches of Southern England were rebuffed and some of them murdered, but they succeeded in establishing Christianity there.

So Tibet must yield to Christ. The need, even from a physical viewpoint, is great. St. Louis has 2,500 doctors and less than 1,000,000 people. Tibet has one lone doctor and 4,000,000 people. The word of God comes to us: "Whom shall I send and who will go for us?" Dr. Shelton breathed the spirit of his own life when he said:

"COME ON! The long fight for Tibet has continued for many decades and will be carried on and on until at last it is His."

Politics and Missions in India Today—II

BY ROBERT E. SPEER

Dr. Speer has passed through Mesopotamia and Persia and is expected to reach America about the middle of May

THE problem is no simpler nor the difficulty less when one turns from personalities to policies. The program under which the nationalistic movement has been proceeding the past year was adopted at a special meeting of the Indian National Congress held in Calcutta in September, 1920. The Moderate party held entirely aloof from the Congress. They share fully in the present national spirit in India and in the desire for independence, but they want this independence within the Empire, and they were opposed to Mr. Gandhi's program. Many of Mr. Gandhi's own party were opposed to his recommendations, but nevertheless they prevailed. They called for the surrender of titles and government offices, the refusal to attend government functions, for the withdrawal of students from schools and colleges controlled or aided by the government, for the boycott of the courts by lawyers and litigants, for the refusal of military service in Mesopotamia, for abstention from candidacy or voting in connection with the political reforms, and they contemplated as further measures, not yet adopted, civil disobedience, the refusal to pay taxes, and the cessation of enlistment in the army and police. At the regular meeting of the Congress at Nagpur at the end of December 1920, in spite of many secessions and protests Mr. Gandhi's creed was reaffirmed, and Article 1 of the Constitution of the Congress as adopted in 1908 was amended. It had read:

"The objects of the Indian National Congress are the attainment by the people of India of a system of Government similar to that enjoyed by the self-governing members of the British Empire and a participation by them in the rights and responsibilities of the Empire on equal terms with those members. These objects are to be achieved by constitutional means by bringing about a steady reform of the existing system of administration and by promoting national unity, fostering public spirit and developing and organizing the intellectual, moral, economic, and industrial resources of the country."

This article was eliminated and new Article 1. is as follows:

"The object of the Indian National Congress is the attainment of *Swaraj* by the people of India by all legitimate and peaceful means."

Mr. Gandhi was clear in his teaching that the means used must be peaceful, that the policy to be followed, as he repeatedly insisted, was to be one of "non-violent non-cooperation," that India must win its freedom not by physical force but by "soul force." He held that the real trouble with India was its "slave mentality," the harlotry of its spirit with Western civilization and modern educa-

tion, that salvation was to be found in intellectual and economic self-sufficiency, that non-cooperation, though a negative term, covered a deeply positive policy, "a policy of self-reliance, self-purification, self-discipline, and self-realization." (Vaswani, "India in Chains.")

It was pointed out by the Moderates and others who sympathized with a reasonable principle of *swadeshi,* or development of home industries, and who believed in Indian self-government and who approved of its achievement by the legitimate and peaceful means of constitutional agitation and parliamentary reform, that the methods which Mr. Gandhi was advocating, the definitions and the indefinitions which he was putting forward, the spirit that he was engendering, and the forces which he was releasing were certain to play havoc with his principle of non-violence and to rob "soul force" of its spiritual power. The events of the year have proved that these forecasts were justified. In any other land than India the consequences might have been far more grave and disastrous; how grave and disastrous they have been even in India perhaps does not yet appear. It would seem, however, that the bonfires which have burned up foreign cloth in the name of *swadeshi* have burned up some other things as well. It has become clear, as Mr. Gandhi has sorrowfully acknowledged, that his name and the cause that he represents, in spite of the principle of non-violence, may be made to cover gross violence and wrong. Posters used in Lahore at the time of the outbreak in April, 1919, "called upon the brave people of the Panjab to enlist in the Danda Fauj and kill the English who were described as pigs, monkeys, and kafirs," and the same month posters were put up in Lyallpur in which "Indians were called upon in the blessed name of Mahatma Gandhi to fight to the death against English cheats and to dishonor English women."

No one lamented such outrageous proceedings more than Mr. Gandhi. He denounced the "mobocracy" of his followers. On November 17th, when we were in Bombay on the day of the arrival of the Prince of Wales, riots were begun by men who call themselves Mr. Gandhi's followers and who wore the Gandhi caps and home spun cloth, and scores of lives were lost. No one mourned this outbreak more deeply than Mr. Gandhi. But he has been warned again and again by his own countrymen and by those who have been among his closest followers that both the words he has been speaking and the principles he has been advocating were bound to result in bloodshed and violence. In a pamphlet entitled "Mr. Gandhi in the Light of Truth," Mr. Agnihotri wrote last November:

"Alas he is unable to see that the abominable and very horrible fire of *race hatred* which he..... is kindling into flame, will surely bring *great havoc* in India of which the riots that have hitherto occurred are but only forerunners. It appears however that he himself is not altogether unaware of this, and he is *not* at all anxious to *avoid violence in future.* For the fol-

lowing significant lines appeared lately in his own journal called *Young India* over his familiar initials M. K. G.:

"We must be scrupulously truthful to our pledge. We can succeed beyond all expectation only if we remain *non-violent* in thought, word, and deed. It need not be our final creed, but it must be our present creed for the attainment of our goal." (*Tribune,* 17th July, 1921.)

"Again Mr. Gandhi said in his *Young India:*

"I can clearly see the time coming to me when I must refuse obedience to *every* single state-made law, *even though there may be a certainty of bloodshed.*" (Vide *Indian Mirror,* August, 1921.)

"Do not Mr. Gandhi's words that have been italicised by me, give sufficient ground to strongly suspect that the creed of non-violence of which so much fuss is being made by non-cooperators, is only a temporary political ruse, as long as they are weak in physical force, but as soon as they get the required physical force, they will become ready to wade through blood to attain their goal of worldly *Raj* and power, and it can not long remain Non-violent non-cooperation."

Mrs. Annie Besant, who for years had been almost as conspicuous a figure in the National Congress as Mr. Gandhi has become wrote when at last the Government felt that it was forced to take action to check the disorderly forces released by Mr. Gandhi's policy:

"Many have been blaming the Government of India for a policy of drastic repression which has not only been unduly severe but leads nowhere. Such censure ignores the fact that the policy of Mr. Gandhi has been deliberately and intentionally provocative, and that defiance of the law for the mere sake of defiance encourages a spirit of lawlessness among the ignorant and criminal classes which strikes at the very foundations of society. If the present Government permitted this to continue unchecked they would bequeath to their Indian successors the painful task of reducing to order the chaos they had permitted, instead of handing over to them a well-ordered and law-abiding people.....The whole responsibility, therefore, now rests on Mr. Gandhi and the non-coöperators, for the Government cannot remain quiescent in the presence of intimidation and the paralyzing of the peaceful life of the community.....He might have restored peace to the country and ensured constitutional progress. He has chosen the path of law-breaking and revolution, which can only lead to bloodshed and anarchy."

There are those who think that Mr. Gandhi's eyes are wide open in this matter and who believe that the creed of non-violence is not a creed of conviction and principle. The leading Indian in Western India told me that Mr. Gandhi had said to him, "If I had arms, I would use them." But I believe that the true Gandhi does not want violence and could count it a great triumph to lead India along peaceful ways to *swaraj.* But one difficulty is that *swaraj* is still undefined or was so at the time we left India. And another is that the forces which appear to be united under his leadership are not united on the principle of non-violence. The last newspaper which we saw before leaving India, *The Bombay Chronicle* of December 27, 1921, contained significant statements on both these points in its report of the India National Congress just beginning its sessions in Mr. Gandhi's home city of Ahmedabad:

"At five this evening, the All-India Congress Committee adjourned till Tuesday morning without making any appreciable progress in connection with the main resolution which alone was discussed today.....Almost from the beginning, Maulana Hasrat Mohani, President-elect of the All-India Moslem League led the opposition demanding deletion from the resolution of those phrases which excluded the possibility of resort to violence, or even the thought of it, so long as the pledge of non-violence was in force. Mr. Hasrat Mohani emphasized that as Islam allowed him to take to violence he did not want the door closed against him by insertion of the phrase which said that non-violence alone could help them to achieve their end. On its being pointed out that his contention indirectly involved a change in the Congress creed the Maulana observed that he already intended to move in the open Congress for such a change.....Moulana Hasrat Mohim is a recognized leader of the minority which counts among its ranks not only some staunch Mussulmans but several equally staunch Hindus.....Another resolution defines the meaning of *Swaraj*, and declares that in the event of the British people making common cause with the people of India, in securing the redress of the Khilafat and Panjab wrongs, the Congress has no desire to declare complete independence, but in the event of the British people and Government remaining hostile to the Khilafat and not making full reparation for the Panjab wrongs, the Congress will strive to sever all connection with England and declare complete independence. The Congress declares its irrevocable decision not to enter into any compromise or settlement with Government about *Swaraj* without the settlement of the Khilafat question. Another resolution congratulates Ghazi Mustafa Kemal and the Turks on their success and assures the Turkish nation of India's sympathy and support in its struggle to retain its status and independence."

Often in talking with educated Indians we told them that the two things that it was most difficult for Americans to understand in the present-day thought of India were the Hindu idea of the sacredness of the cow and the Khilafat movement, with its anxiety for the restoration and preservation of Turkey. Regarding the sacredness of the cow I shall speak later in a letter on "Present Religious Conditions in India." With regard to the Khilafat agitation it is exceedingly difficult to determine how much of it is genuine and how much of it is nothing but a political agitation used to embarrass the Government and to furnish nourishment for the program of Hindu-Moslem unity. The undeniable history and nature of Turkish government, the oppression and massacre of its Christian subjects, the fictitious character of its religious pretensions—these are so indisputable and so notorious that it is hard to see how intelligent Indians can maintain the agitation without a blush or at least without a smile. When I asked for an explanation from one exceedingly able Hindu lawyer, he replied that he felt about the matter just as we did, and that if things were settled in this world on a basis of righteousness, the Turkish government would not be endured, but they are not settled on this basis but on a basis of expediency.

India saw this with perfect clearness and intended to use the leverage that the Turkish situation gave it to put pressure upon the British Government in India. And they have done so with great

success, as witness the actions of the Government of India in response to the Khilafat demands, the answers of the Government of Great Britain both to these demands and to the Government of India in connection with them, and such statements as Sir Theodore Morrison's letter in the London *Times* and the editorial which accompanied its re-publication in the *Times of India* of December 23rd. And without one word regarding the history and character of Turkish rule or her deliberate murder of her Christian people, the Indian Nationalist organ in Bombay calmly demands the immediate and unconditional restoration of Constantinople and the full and undiscussable recognition of Khilafat claims. And the Indian National Congress will have no freedom for India that is not preceded by the freedom of Turkey. It is not to be wondered at that there are many Christians in India who look with misgiving upon such a *swaraj,* nor is it surprising that many Hindus look with amazement upon such an alliance.

If this unity of Hindus and Mohammedans were real it would have tremendous significance for the history of religion and for the missionary enterprise and the Christian Church in India. It is certainly not real. Not one of all the men with whom we talked who could be thought of as taking a detached view of Indian conditions believed in the reality of it. One of the ablest Hindus said quite bluntly:

"I don't believe in this idea of Mohammedan democracy or brotherhood at all. There is no democracy whatever in Islam outside of the mosque."

"Hindu-Moslem unity," said one of the ablest Mohammedan Christians in India, "will not last one day after the attainment of *swaraj.*"

These were no doubt both over-emphatic statements. All over India there were religious clashes between the Hindus and the Mohammedans in 1919, and while there have been many honest and laudable efforts to draw the two communities together and while they must learn to live together in a free India, they are bound together now by a negative hostility alone and by none of the positive unifying influences without which the attainment of Mr. Gandhi's *swaraj* will bring disaster to both of them.

There are many other elements in the political situation in India which have their bearing upon the problem of the Church and the missions, but this discussion has already reached undue limits and has perhaps gone beyond the ordinary bounds of such a report as this. We shall certainly be asked, however, several questions which missionaries and Indian Christians are asking themselves in India.

1. *What is the British Government intending to do?*

The Secretary of State for India said very clearly in Parliament that the Government intends to go forward with the present reform

scheme in the orderly development of self-government for India within the Empire, and although one hears British officials in India speak as though something more radical than this is to be expected and although people wondered in India what could be the meaning of the Prince of Wales' visit if he were not coming to offer India something more than had been promised or to offer it more expeditiously, nevertheless the official utterance both at home and in India has been clear. Whatever course others may take it is within the bounds of that utterance that the Church and the Missions should do their thinking and plan their work. If the British Government of India were an oppressive tyranny or if it were resisting the legitimate aspirations of the people, the problem of the Indian Church would be different, but while the Government may have been paternalistic and dilatory in its past recognition and development of Indian autonomy, it is seeking now with the highest conscience and with a changed attitude of mind which is as wonderful as it must have been psychologically difficult, to abandon once for all, as Lord Chelmsford said, the old principle of autocracy and to replace British rule by Indian rule.

It would be a great day for India if the forces which Mr. Gandhi leads should cordially give themselves to the speedy working out of this problem and abandon the agitation of hatred and separatism, and forego the substitution of exceptional grievances or mistakes or fabricated agitations like Hindu-Moslem unity in the Khilafat movement for the steady processes of justice and freedom which are under way. Americans are estopped by the facts of their own national history from denying the right of revolution, but they have learned from their own national history also how much wiser are the constructive processes of justice and brotherhood than the upheaval and ruin of civil war.

2. Is India ready for self-government?

The conviction of India and the policy of the British Government agree that she is ready for a larger measure of self-government than she has had. The National Congress claims that she is ready for complete self-government at once. The student class take the same view. In one sense their position is the right one. It is a bad thing for a nation to be told or to tell itself that it is not capable of self-government. With all the excesses of thought and language which ever accompany in history such nationalistic movements as this one that is now going on in India, one nevertheless rejoices in the upheaval, and he is sorry to hear Indians speak of their "slave mentality," their "race servility," their "political impotence." These certainly are not self-respecting terms.

What one wants to see is just what is going on inside the Christian Church in India. Here, with far less to be regretted than is to

be found in politics, men are setting themselves to the building in Indian life of those qualities of character and those conceptions of human relationships on which alone a true and free state can be built. Here they are seeking to achieve the unity which has never existed in India and without which there can not be a united national life in India. I know that there are those who in the interests of this national life are glorifying India's past and discovering there a unity which they think will suffice for India's present need. They are mistaken. There never was such a unity in India, and there is not now a unity that can stand the strain of a modern solidified nationality. The great body of Indian people deride the idea, but it is a fact nevertheless which they might learn from a book which many of them are fond of quoting, Sir John Seely's "The Expansion of England," that India is not united and that neither Hinduism nor Mohammedanism will ever unite her and that Christianity can.

3. *Will the future unfold in peace or will there be revolution and war?*

One hears this question answered in both ways. It will be enough to give the reasons which we heard in India for the hopeful view.

(a) The responsible men in India are preparing not for anarchy but for order and progress. The number of people who would profit temporarily by a re-distribution of wealth in India is enormous, but those who possess wealth are not in fear of any such upheaval. In spite of Mr. Gandhi's denunciation of machinery and industry, Indians are buying up all the capital stock they can in British mills and are founding constantly new enterprises of their own. In city after city they are buying land and building new homes of the most modern type. Government loans are oversubscribed at once. Land owners whose titles run from the British Government in India instead of getting rid of such property because of its insecurity are eager to acquire more. The National Congress in September, 1920, called for the surrender of all titles and government offices. Out of an approximate total of 5,000 title holders, up to February, 1921, titles had been surrendered by twenty-one. In one large city we were accidentally caught in the midst of a great mass of people in the main street of the city on the great day of the Ramalila festival. We were able barely to make our way through the crowd to the police station. On either side of our car gangs of young men wearing Gandhi caps and carrying lathies were shouting, "Mahatma Gandhi ki ji" (Victory to Saint Gandhi), while others answered back, "Angrezon ki chhai" (Destruction to the English). I asked the Deputy Superintendent of Police, as we watched the Ramalila procession go by with its floats on which there were cauldrons burning foreign cloth and representations of General Dyer with bloody victims lying before him at Amritsar, and of the Ali brothers in an

iron cage, and of Mr. Gandhi proclaiming *swaraj,* whether trouble would not come from all this. "No," he said, "this is an escape valve. The responsible men are not doing this. We see the mail, and we know that the really responsible people of India who have property investment in the country at stake are not financing disorder." Perhaps he was over-optimistic, but it is certainly true that the economic forces of India are expecting not anarchy but peace.

(b)"No," we were told again and again, "India is not a land of violence. The Indian people are a mild and peace loving people." Perhaps such views forget too much, including Nana Sahib and the Rani of Jhansi, but they are certainly true of the Indian people as a whole. The report of the Government of India on the disturbances in the Panjab in the spring of 1919 states that "it must not be forgotten that the loyalty of India as a whole remained unshaken, and that even in the Panjab the bulk of the population maintained its reputation and did not fall a victim to the infection which so disastrously affected a portion of it.....the vast rural tract in the five districts concerned having remained tranquil and loyal." Even the shouting crowds seemed to be acting more in sport than in anger although no doubt a fanatic might throw a match into such powder with disaster, as happened in the riots among "the hooligans of Bombay," as Mr. Gandhi called them. But certainly the great mass of simple village people in India, making up eighty-five per cent of the population, are not people of violence, and they know of no quarrel which they have with the Government. No doubt they have been deeply affected by Mr. Gandhi's campaign.

(c) "There will undoubtedly be disturbances," said the British Resident in one of the Native States, "but it will be sporadic and the Government will be able to suppress it in one section before it emerges in another, and in the end the transition will be peacefully made." This has been true of the situation thus far. It seems likely to continue to be true, if the army and the police remain loyal. Some say that they will not, especially the police. Others declare that they will. And it is always to be remembered that one-third of India is made up of Native States and that one-fourth of the population of India lives in these States, and that for various reasons these States are dead set against the Nationalistic movement. Mr. Gandhi would not be allowed to set foot in some of them, and even the white homespun caps which bear his name are forbidden.

(d) Ideals of justice and right are abroad in India. It is in their name that, justly or unjustly, the new movements in India are proceeding. Surely they will prevail in India, and the new day dawn in peace. And yet this whole view may be proved false before this letter reaches America.

Half a Century of the McAll Mission

BY REV. GEORGE T. BERRY, NEW YORK
American Secretary of the McAll Mission

FRANCE, like all the nations of the world, can continue in strength in the centuries to come only as she draws her life from the sole Fountain of perpetual youth, humanity's spiritual springs. The only hope for the world today and for France, in particular, is the actual putting of Christianity into practice. The practical problem upon the solution of which this hope depends is how to make Christianity function.

Fifty years ago, an obscure French working-man, surfeited with ecclesiasticism, asked Robert W. McAll to come to France and preach a "Gospel of Reality." The world has not witnessed a more concrete and effective application of the teachings of Jesus to human needs than in the developments during the past half-century of *La Mission Populaire Evangélique de France,* popularly known as "The McAll Mission."

Beginning in the humblest way in simple mission halls the work launched by Dr. McAll has today anchored itself down in strategic centers throughout France. Never has the original purpose to answer that obscure working-man's request been lost sight of! With flexibility the mission has adapted itself to changing conditions of thought and life and, by "becoming all things to all men," has maintained the constant lure of the Christ. In other words, the declaration of God's love has been carried out in practical demonstrations which have made men realize that the spirit of Jesus is a spirit to which no human need is alien. A visit to one of the Mission's big brotherhood centers would reveal twenty-five or thirty vigorous organizations all pulsating with one supreme ideal and touching the lives of men, women and children at every possible point. The confused working-man, tempted to sidetrack his intelligence into the ways of anarchy or bolshevism, finds counsel and suggestion which re-echo the words of the Sermon on the Mount and land a sane man in the Kingdom of God. The war widow, struggling to maintain her undernourished fatherless children, learns that her very condition gives her a new claim on God, who is the "God of the widow." The little child is taken in the lap of the trained nurse, who is also an evangelist, and through her ministry both in the dispensary and in the child's home becomes one of those little ones of whom is the Kingdom of Heaven. In Bible-schools, in temperance classes, in Boy Scout troops, in gymnastic and hygienic training, the childhood and young womanhood and young manhood of post-war France is being

daily raised to a new ideal of self-respect and mutual respect and gradually drawn into the group who have made Christ Master and Lord.

To tell the full story of the past fifty years would call for a large volume and even then the story would be written only in outline. The outstanding facts in the Mission's achievements are:

A better acquaintance with the Christ of the New Testament on the part of millions. Nearly a million people, chiefly among the peasantry, have heard the story of God's love on board the chapel-boats alone.

The education of hundreds of French pastors, who have participated in the Mission's preaching services, in evangelical ideals. A score of the ministers of today confess that it was Dr. McAll's influence which led them into the ministry.

The addition of new members to churches in every city in which the Mission has or has had halls.

The gift to French Protestantism of several new churches.

The provision of pastoral clinics for theological students, many of whom have begun their experience as preachers in the Mission's establishments.

Great potential force awakened in the Protestant laity who have come to understand the meaning of practical Christian service.

The work among children has created in the present generation a new type of Christian manhood and womanhood.

A score of foreign missionaries are in their fields of labor today as one of the immediate contributions of the Mission to the extension of Christianity.

Interest in the welfare of industrial workers has awakened a new sense of responsibility in many French captains of industry and has set new aims of honor and energy among those who stand behind counters and before machines.

Important temperance work among adults and children.

The Boy Scout movement adopted by the Mission has produced results that are beyond calculation in the transformation of the street arabs, many of whom have become permanently attached to Christ.

The war proved to be one of the Mission's supreme opportunities to get close to the women and children by the relief and orphan work in the spirit of Christ.

Summer colonies for the boys and girls of the Bible-schools had already begun to be realized before the war. Today, "family" life on a large scale, as children from the different stations go with their teachers for two months at a time into the country, is proving to be of immeasurable value both for body and soul to hundreds of children. Many of them come home "born again," and with a spirit of apostleship toward their own families which often means entirely transformed homes.

Thus within the limitations of its resources the McAll Mission is seeking to answer its own prayer, "Thy Kingdom come on earth," or as it was put recently by a former McAll worker in Paris, today one of the leaders of American art, the Mission's aim is to make men realize that only when a community is good enough for all to live in is it good enough for the individual to live in.

France fifty years from now will be the direct descendant of the France of 1922. The Paris Committee, since the end of the war, has been busy filling vacant places in its working-staff; in restoring and enlarging its injured or destroyed properties in the North, as at Lille, St. Quentin and Amiens; in gathering students into the school for young evangelists; in founding a home for destitute orphans; in attracting working-girls in Paris by means of a cafeteria; in setting the chapel-boats again under way along the rivers and canals and, perhaps most important of all, in conjunction with the *Societé Centrale,* and under the direction of one of the most eloquent sons of the Mission, in conducting a Gospel propaganda, whose purpose is to organize the old Huguenot churches for specific Christian service.

Letters from the Mission's director declare: "Never has the attitude of the people at large been so propitious for the proclamation of the Gospel."

That the original spirit and purpose of the Mission are unchanged is shown by the words of its present director, Pastor Henri Guex, a member of the Evangelical Reformed Church. "To lead the adults to Christ, to introduce them to the church, to help the young in their daily conflict against impurity and vice, such has been our happy work. May we labor in the strength of the Spirit, in the power of God, in the joy of salvation. Thus in France too the 'desert shall blossom as the rose."

The most encouraging prospect is with the young. In the Sunday and Thursday schools boys and girls are getting a thorough knowledge of the Bible and are coming into personal relation with Jesus Christ. But the men and women of France are also being reached in every possible way, and today as in Dr. McAll's time there are "redoubled evidences of the Holy Spirit's power."

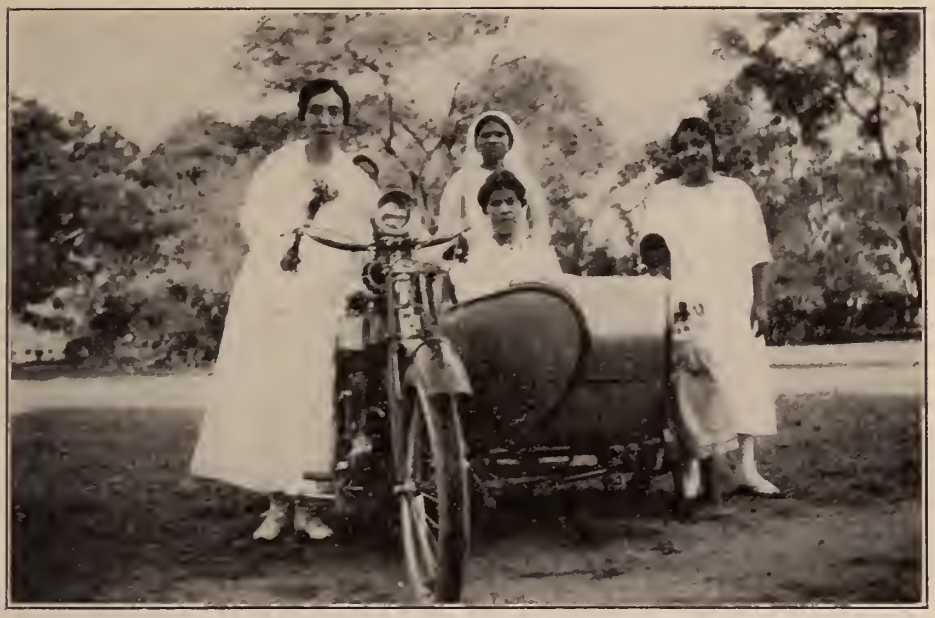
Supported by auxiliaries and individual friends in France, Switzerland, Belgium, Great Britain, Canada and even receiving gifts from as far away as Australia, the Mission's chief support is today supplied by the American McAll Association, incorporated in 1883. In the last fifteen years American Christians have contributed over a million dollars to the Mission's treasury.

At present there is being raised for the Jubilee celebration in Paris in June a special fund of $50,000, named the Ellen B. Parkhurst Memorial, in memory of the late Mrs. Charles H. Parkhurst, who for twenty-nine years was the devoted president of the American McAll Association. The purpose of this fund is to supplement the year's

budget, in order to enable the Mission to make its present organization function more effectively, and to place it in a position to take advantage of some of the exceptional invitations to evangelization which have sprung from the war.

France is at the center of Europe. Her mandatories and spheres of influence are enormous, and her colonial territories in Africa and Indo-China are equally important. These people can only be reached for Jesus Christ by strengthening the hands of the Christians of France, and the success of their missionary efforts is beyond dispute. One of the new pastors of St. Quentin, M. Jacques Pannier, estimates that more than one-fourth of the membership of his church heard and accepted the Gospel through the McAll Mission.

One story, of unusual import, in the work of the McAll Mission is that of the conversion and subsequent history of a man still living and still preaching—Rev. Fred Christol. In the late seventies Mr. Christol was a student at the Beaux Arts. He was a thoughtful young man who had renounced ecclesiasticism and had become a free-thinker. In one of the McAll halls in Paris his attention was riveted upon the teaching of the New Testament and he became an enthusiastic student of the Bible and later a follower of Christ. He determined to go out to preach the Gospel in His name and following a theological course he went with his wife to Basutoland where for more than twenty years he worked among the dark-skinned natives. Of his six children four are now in the mission field and at a recent gathering of the missionary committees in Paris M. Frank Christol, one of the sons, now a missionary at Cameroun, portrayed the needs of his field of labor calling upon his fellow Christians to aid him in the menacing struggle against Islam in the Cameroun country. This is only one of the results of Dr. McAll's decision to uproot himself from a pleasant English pastorate in order to become a missionary to the people of France.



DR. LEWIS AND HER INDIAN WORKERS READY FOR AN EMERGENCY CALL.

Life of a Lady Doctor in India

BRIGHT BITS FROM THE LETTERS OF DR. ELIZABETH G. LEWIS,

Selected by Mrs. George A. Paull, Bloomfield, New Jersey

"IT'S just heaps of fun to be a missionary in India. We wouldn't go back for 'keeps'—not even if you sent a special car for us. Thanks for your prayers. I wonder if that is what makes me so full of joy. I really pity people who can't come to India as missionaries. It is simply great and gets better every minute."

This brief extract from one of the bright letters of Dr. Elizabeth G. Lewis, a Presbyterian medical missionary in India, leads one to ask—is the art of letter writing one of the numerous gifts which a mortal should possess to be a successful missionary? Certainly an observing eye, an understanding heart, a keen sense of humor, a radiant faith and a writer's ability are invaluable assets in keeping alive the missionary interest in the home church.

This happy combination together with a physician's skill is the possession of a clever little doctor who has been in charge of the Presbyterian Hospital at Ambala City in the Punjab and who has recently gone to the Memorial Hospital in Fatehgarh. Elizabeth G. Lewis is a Californian girl, a graduate of the State University and Medical School who sailed for India in August, 1915. The description of her given to the Eastern church that undertook her support without opportunity for meeting her, described the new mission-

ary as "strong, self-reliant, spiritual, refined, with high intellectual power; possessing executive ability and fertility of resource to a marked degree. She is energetic and always appears calm and cheerful."

The letters that came from the field soon stirred the home church with keen interest as they saw through the eyes of their wide-awake and thoroughly human young representative.

The new arrival in India, eager to learn all about the customs, the history and traditions of this strange land, experienced many a thrill in visiting buildings erected centuries before the birth of Christ. In her mission station she threw herself energetically into the study of Urdu and helped whenever possible in the Ludhiana hospital and Sunday-school. In one of her early letters she writes:

"The traditional India consists, does it not, of coral strands, cobras, man-eating tigers, jungles, and starving millions? The India where I am (in Ludhiana) can boast neither snakes, tigers nor jungles, but we do have dust and dirt and fleas and mud houses, vast bare plains and half-dressed children fairly well fed and just heaps and heaps of curious things which are every-day things here. But in spite of fleas, dirt and poverty, in the bazaars and streets where people flock together, whether Hindu, Mohammedan or Christian, I am able to see much human kindness. The mothers and fathers love their babies passionately. Some horses are beaten, some children are unloved and there is much of evil but if you give a smile you usually get one in return. I am very happy here and am looking forward with great joy to larger duties as soon as the Urdu language is mastered. I shall have constantly in mind you dear people, who, for the love of Christ and in memory of their pastor who has gone before, are making it possible for me to be here. I shall depend upon your prayers."

Is a missionary a fully developed saint, several degrees removed from ordinary humans or does she have virtues mingled with failings and does she need to grow in grace the same as those who work at home? The missionary doctor frankly confesses:

"Please don't think I am better than I am, for I am really a most ordinary person. I'll tell you the truth, when I left America, I didn't really know whether my heart could be in real mission work or not. I knew I could do medical work but I couldn't get up much enthusiasm about saving souls. But I've been asking God to help me and to make His plans a little clearer for me, to let me see what Christ has done for India, and to feel India's need. I am asking daily that I may love these people. In a most wonderful way, I think God is leading me into the work and I am beginning to care a great deal and to feel about individuals that they just must know Christ."

A year later she writes: "Operations are tremendously interesting but there are many things more important in mission work, though I wouldn't have said that a year ago, I fear."

The first Christmas came in the strange land far away from home. Her letters reflect the feelings of the new missionary who says

that they "had just as good a time as at home—except, of course, for missing the family." The holidays were spent at Jagroon, at Miss Helm's school of thirty lively, small boys. She writes:

"A branch from an old pine tree with exactly twenty-four candles tied on with string, and long popcorn chains made a very presentable Christmas tree in the courtyard. The only disadvantage was the occasional burning of string and the descent of a candle—spattering many a little brown up-turned face. But what harm was a little burn, when there were dolls, harmonicas, pencil-boxes and picture-books and bags of popcorn, nuts and sweets. All these beautiful gifts had come from America, in a most wonderful Christmas box filled with all the things that boys and girls love and sent by

INSIDE COURTYARD OF THE HOSPITAL AT AMBALA CITY.

a friend of the teacher. Its arrival brought happiness to the entire station."

On Christmas eve, the doctor and two teachers gave a jolly dinner for twelve, a dinner as near like home as possible, with roast goose and plum pudding. On Christmas morning came the presentation of Indian sweets "wonderful and awful" by the servants, a crowded church service and later a dinner given by the missionaries to the servants.

In the spring the missionary's further education took the form of a camping trip around Saharanpur with Miss Morris, another missionary doctor "many years in India, who speaks Urdu like a native and eats Hindustani food with her Bible women." With tents, oxen, servants, and two Bible women, they moved from village to village, spending a few days in each, teaching and giving medical aid. The doctor enjoyed "the clear, cool nights and the glorious mornings when the mango trees were alive with bright, singing

birds," and the village people when they would gather and listen in rapt attention to Miss Morris and join in the singing, but she didn't enjoy "the flies that swarm everywhere on food, our clothes; every baby with sore eyes and dirty mouth, black with flies; the dirty garments of the villagers, the dirty faces, dirt everywhere! The village street a litter of rubbish and flies; a quagmire of dirt around each well; absolutely no sanitary provisions of any kind. Only the hot sun saves India from an early grave. Fully half the sickness I saw was due solely to filth and there is so much of it that you feel like picking up your skirts and running away. The medical work done on an itinerating trip is most unsatisfactory. I was able to see each patient but once or possibly twice and never knew whether they took my medicine or threw it away. My one desire was to give every man, woman, and child a hot antiseptic bath, while all I could do was to scrub one place clean, apply ointment and know it would be black again with flies in five minutes. I am glad to be able to look forward to hospital work next year; there at least, one can do properly the thing necessary to be done."

The first summer in India is spent by new recruits in hard study at a language school at Landour. Dr. Lewis gives this picture:

"Landour is a hill station, where many missions of different denominations send their workers for the summer. You can meet all the letters of the alphabet just on one afternoon's walk—A.P.M.; U.P.s; A.M.M.s; C.M.S.s; A.C.I.s; etc., etc."

To promote acquaintance and fellowship among these workers from various parts of India, the Californian girl with others, hired a comfortable house in a woodsy spot, giving an invitation for the week-end to all who would come. A jolly party of over forty enthusiastically responded and many college stunts helped to make a good time during this brief period of rest and study. They went on tramps, sang with the moonlight falling upon the wonderful Himalayan snows or with the shadows deepening among the canyons. This was a glorious world with much healthful enjoyment, but the sick folk down in the heat of the plains called her and she was glad to go to them and to her examinations.

Among the instructors was a young Mohammedan whose religious conflict appealed to his pupil. She writes again:

"Nazir A—, who is about twenty-one years old, has been attending the Christian College at Lahore. His father is sending him to a Mohammedan college next year for fear that he may become a Christian. No college boy in the United States is more attractive. He is keen to catch an American joke, reads and enjoys 'Kim,' 'T. Tembarom,' and Dr. Fosdick's 'The Meaning of Prayer.' He is on the struggling line between Christianity, including poverty, loss of family and friends, and Mohammedanism with wealth and position. One day he said to Dr. Griswold, 'I know how much Christ suffered for us but do

you think that He could care very much if one man who loves Him in his heart does not confess Him openly?'

"There are many asking the same question, and it is almost impossible for us who have been born and raised in a Christian land to understand the agony of conflict and the amount of suffering that confessing Christ publicly brings to one in India. Many an old Mohammedan would prefer to see his son dead than a Christian and many sons who have become interested in Christianity have died suddenly from unknown causes."

Dr. Lewis was assigned to the Frances Newton Hospital at Ferozepur, as assistant physician and to become the head when Dr. Maud Allen took a much needed furolugh. The physician at the hospital wrote that she had sprained her ankle while her assistant was on her vacation. The matron had left for a more lucrative government position and Dr. Allen had been two months alone when Dr. Lewis came with her youth, energy, cheerfulness and consecration. She did most of the dispensary work after a couple of months, while Dr. Allen did most of the outside work. The hospital is a small, one-story building, like other houses in India, built around a courtyard with a connecting veranda. This is how it impressed the doctor with American hospitals in her mind.

"Bare, brick floors, whitewashed walls, high, black wainscoting, beds minus sheets with a grey blanket or red comforts; no running water or bathrooms; lamps or lanterns for lighting; one small stove to supply heat, and *flies* everywhere. The people, even the missionaries, have not the 'Swat the fly' habit. If we put on screens, it may not be possible to keep the flies out as every patient swarms with them and would carry them in. When I settle the fly proposition, I'll tell you how it was done.

"The day here begins with Bible study and prayer. Then the doctor makes the rounds, giving orders for the in-patients and writing prescriptions. During this time, a Biblewoman is talking to the out-patients in the waiting room. These women are Mohammedan, Hindu, Sikh, low-caste women, and sometimes English patients. The children are often in a pitiful condition. A baby was brought in with maggots in her ear. They don't know how to feed the children so that they go on for months with fever. The neighbors will say that some one has cast an evil eye on the baby or that the shadow of a woman who has lost a child has fallen on the sick child."

Besides the dispensary work the doctor is called to the city and cantonments, and to towns and villages all over the district. Sometimes she must stay all night and have breakfast or dinner with the native family. With characteristic common sense Dr. Lewis soon realized that patients would never venture to a place where bathing was insisted upon. She writes:

"At present, you are obliged to be careful how you handle your patients. It is really more difficult than managing a neurasthenic society dame. I had a patient leap off the examining table in great alarm when I took out my fountain pen to write a prescription. My stethoscope is often viewed with much suspicion and if you want to make a blood-test you must handle your patient just right or off she goes. But how they change in the hospital; after an operation they and the doctor are friends.

"The most worthwhile things we are doing cannot be told because they concern heart-searchings and heart-changes. The patients are so helpless and so ignorant. Each is expected to pay two pice (about one cent gold) for medicine and usually we receive one rupee (thirty cents) for an operation. Often they bring extras as gifts thinking we must be bribed to do good work.

"It is glorious to watch the spiritual development. Great changes come slowly but they come. I am to have a helpful, capable nurse, a Mohammedan convert, who at first used to weep half the time, fly into a rage at the slightest rebuke, stole and did other unwise acts.

"The *sais* has just told me the cheering news, that the horse's house has fallen in. These mud houses go to pieces in a heavy rain and I am continually repairing them. Surely the rain will stop soon, and then how lovely it will be—only the fever will be worse and it is bad enough now."

The plucky note sounds out in the doctor's letters as she writes of the two months alone at the station:

"It is awful to eat alone, day after day, but not as bad in reality as in contemplation. Here's my sympathy to all Miss Sahibs who have to live alone."

On the doctor's second Christmas in India, she gave to all the patients and their families, the nurses and missionaries a happy time the day before with a tree bearing bright colored bags of sweets and nuts, before daylight on Christmas morning the nurses began to sing anthems and Dr. Lewis joined them. In the midst of joyous song word came that a baby for whose life the doctor had been fighting for three days had succumbed in the night. She felt crushed and defeated, and writes that she went back to her room and wept, the first time since coming to India. "It may be wonderful to cure the sick but it isn't especially thrilling to see them die and not be able to help it. When Christians know the pain of parting, think what it must be to be an unbeliever!"

(*To be concluded*).

Bitter Opposition in Brazil*

The Story of an Attack on the Evangelical Church in the Town of Apparecida

BY REV. ANDRE JENSEN, RIO DE JANEIRO, BRAZIL

NOTE:—The town of *Apparecida* is situated on the main railroad between Rio de Janeiro and Sao Paulo. The name means "who appeared" and refers to "Our Lady Who Appeared." Years ago a wooden image was discovered in this locality. My father who had seen it told me that it is black and dressed in vestments that are not only gorgeous but very expensive. The one which he saw was said to be worth at least $100,000 gold. The image was taken by the priests and a shrine built to house it. The story of its apparition from heaven soon spread and drew many pilgrims to its worship. Every year tens of thousands, perhaps hundreds of thousands, of people from all over Brazil come to worship. The town has sprung up around it to care for these pilgrims and to live on their spending. Dr. George W. Chamberlain, probably the best known missionary who has ever worked in Brazil, told me that he had heard from intelligent men in the community that the image was simply a piece of wood that had been *carved by a negro* and then used to keep the birds away from his rice plantation. A flood carried it away and before long it was the object of men's worship. GEORGE C. LENINGTON.

THROUGH the grace of God I was able, on the first evangelistic visit to the town of Apparecida do Norte on October 9th, 1921, to gather together a group of believers in the Gospel. Therefore I determined to establish a settled work. Through the kindness of the Heavenly Father I was offered an excellent building and money for the necessary equipment.

Elder Eugenio Facchini, of Sao Paulo, bought this property for seven *contos* of *reis*. After taking all necessary legal steps, he sent the key to me in Rio de Janeiro. This same zealous elder determined to secure sufficient funds for the furniture, the propaganda literature and for general expenses of the whole enterprise.

On the 7th of November I returned to Apparecida expecting to take over the building, install the furniture and definitely begin the evangelical work. I had painted on the front "House of Prayer" in large letters to inform everyone that the Evangelical Presbyterian Church was established in the town of Apparecida in its own building. One of the priests, Otto Maria, the pro-vicar, returning from the police-station where he had gone to ask the chief, Dr. Durval Alves da Rocha, some method of getting rid of us, passed in front of the "House of Prayer" waving his arms and crying out, with his finger pointed at our unpretentious church,

"This does not go here in Apparecida."

We calmly replied, "We are in the Republic of Brazil, Mr. Vicar and under laws of freedom."

*Translated from *O Evangelista*, December, 1921, by Dr. George C. Lenington.

The German priest, however, became furious and lifting his right arm with a threatening gesture called out: "You'll see."

As the threat seemed serious, I immediately went, it being about three o'clock on the 8th of November, to warn the proper authorities and to ask for protection. This was promised but in spite of my promptness was not given in time to prevent the attack which was made three hours and one-half later. The hoped-for guard did not appear, but the priest, Otto, took pains to mobilize his forces by sending out the following notice:

"Catholics of Apparecida

"I have the painful duty to notify you that there has established himself in our midst a Protestant minister. Someone has been found in the town of Apparecida to sell him a house where he can live and hold his services.

"Why is a Protestant minister, who is an enemy of Our Lady, coming to Appareeida? He has no followers here; nobody sent for him, nobody wants him. He has come to sow the seed of disquietude in our town where perfect peace reigns.

"Appareeida belongs to Our Lady; owes its origin and its entire growth to Our Lady. Its whole life and movement is in connection with Our Lady. The presence and the activity of a Protestant minister profoundly wound the deepest feelings of the inhabitants of Apparecida.

"I do not need to tell the Catholics of Appareeida that Protestantism is a false religion, founded by Luther, an apostate monk. who invented a new religion in order to break his vows and live as he pleased. I do not need to remind you that attendance at a Protestant service, even if only out of curiosity, is a mortal sin.

"Nor is it necessary to tell you that it is sin to read or to have in your homes Bibles or Protestant papers.

"Catholics of Appareeida show that you are sons and worshippers of Our Lady and avoid every friendship or even contact with this enemy of Our Lady. in order that he may see that he does not belong here.

"Catholics of Apparecida, this Protestant minister by opening his House of Prayer here, wants to shame us before the thousands of pilgrims who come here as though there were anybody in Appareeida capable of becoming a Protestant.

"Therefore, show yourself Catholics of spirit and evince your love for the Catholic religion by an ever more faithful attendance at the Mass and the Sacraments, by an ever increasing activity in the Catholic societies, in a word, by an ever increasing zeal and Catholic service.

"Appareeida, November 8, 1921.

"P. Otto Maria C. Ss. R.
Pro-Vicar."

I hurried back to the police-station where I found only one soldier. His reply to my call for aid was that he could not leave the station as he was on guard duty.

In the meantime the House of Prayer was in a state of siege. The noise had become deafening and the vilest insults were being hurled upon us by the rioters who had taken their stand in front of our house, No. 47 Monte Carmello St., where they were furiously tearing to pieces the tracts that we had given out. As there was noth-

ing else to do, I went to the railroad station and sent the following telegram to the president of the State:

"Most Excellent Dr. Washington Luiz, Sao Paulo. The Evangelical Church of Apparecida violently attacked by the priest, Otto Maria. I ask protection from your Excellency. Signed, André Jensen."

I had already sent several telegrams to the newspapers when the threats first began. When I was about to leave the station, the agent offered me a ticket saying that he was astonished that I did not take a train. My only reply was: "No, I will not abandon my post, but will trust in God." The agent in a low voice replied: "I well understand."

On the platform a movement of curiosity was to be seen because everyone had known by one o'clock what was going to happen. I went toward the church and half-way met a wild mob of about 500 persons coming toward the railroad station with great fury, led by a high-powered automobile heavily loaded, and blowing horns. So headlong was the rush that my persecutors did not see me as I walked quietly along in the opposite direction.

Then someone noticed me, and a yell arose, "Here he is." The auto stopped with screeching brakes, and its numerous passengers inside and on the running boards were the first to start for me, shouting: "Lynch him! Lynch him!"

The whole crowd surrounded me with threatening cries and movements as though about to commit the threatened murder. Respectfully taking off my hat, I simply said: "Gentlemen, do not hurt me because I am a peaceful citizen. I did not come here to cause disturbances." At this moment the prefect, Sr. Aristides Pereira de Andrade, seized me forcibly by the arms and said nervously: "Do not kill him, but let's ask him something. Will you promise to leave the city?" I answered that I would, because the Gospel commands us to do so in this case. The yells and the insults continued, but several protectors surrounded me, among them the sergeant, Sizenando Arouca, who did everything that he could to deliver me.

In spite of the protecting circle I felt some hostile hands falling upon me. I was led directly to the police-station while the mob followed and insulted me until I crossed the threshold. Then they returned to the bonfire at the church, where the depredations continued until late at night. They burned all of the furniture, the books, clothing, doors, windows, door-posts and sills, and even the back gate. The reason they did not burn the house itself was because the next door neighbor, a Syrian, Sr. Rachid, begged them not to burn down his store.

At the police-station I found that the two first believers in Apparecida, Sr. Firmino Soares Barbosa and his aunt D. Maria Magdalena Figueira, had already been safely sheltered. Firmino had

been dragged along and somewhat wounded in his arms. They had lost everything, because the mob had thrown all of their humble belongings on the bonfire. Nothing was saved except a new Singer sewing machine, that a friend, with considerable difficulty, succeeded in spiriting away.

We thanked God for His deliverance from the enemy and asked His pardon for them and their salvation through Christ, our only Saviour. One person listening to this prayer declared that it was the moment of his conversion to Christ, as he had never up to that time truly abandoned the image of Apparecida. We remained three days in the police-station and were treated with kindness by the authorities.

When the court inquiry was opened, we made our declarations in which we gave our testimony as disciples of Jesus Christ. We also preached individually to the other two prisoners in the jail, one of whom was a boy incarcerated for a robbery and Sr. José Motta de Sanches who had been arrested because of his extraordinary fury against us on the fateful night.

On the night train, November 10th, accompanied by soldiers, we embarked for the federal capital, announcing that we would soon return to the town of Apparecida do Norte in order to inaugurate the church properly as soon as it could be repaired.

The authorities promised us every security for our return and for the prosecution of evangelical work in Apparecida.

The city of Guaratinguetá sympathizes with us and condemns severely the attack made upon us. A hall for services will be opened in that city at the same time that the church is inaugurated in Apparecida.

India's Need for Christian Leadership

BY REV. F. H. RUSSELL, D.D.
Canadian Presbyterian Mission, Central India

EFFICIENT Christian leadership is the crucial need of India since the growing self-consciousness of the Indian Church is bringing it to feel that it should assume the direction of the Christian forces that are at work in India. Though this is the proper function of the Church, there is a general feeling that the Indian Church at large is not yet ready for these responsibilities. In every mission there are bodies of men who have been trained for special lines of Christian service. It has been one of the faults of mission practice which must now be corrected, that effort has been given so almost entirely to the preparation of men for mission service, and that sufficient attention has not been paid to the need of fitting them to share in the development and upbuilding of the Church. If the Church it to take its legitimate place in the national life of India, Christian missions must see to it that the necessary leadership is developed by all possible cooperation not only in the carrying on of the work, but in the sharing of its responsibilities.

In India we have a people of greatly diversified racial origin, language, and culture, but becoming conscious of their common interests, and with a sense of their essential kinship and solidarity, working towards definite self-expression and control. The consciousness of nationality has been stimulated by a sense of the perils which from the Indian point of view menace the best interests of the people. The fear of continued political domination and of economic exploitation by western peoples has helped to obscure for the time being the racial and religious differences between the various peoples of India, and has united them in an effort towards national autonomy. The attempt to impose a type of western culture which was felt by the Indian people to be out of harmony with their own history and ideals has aroused an opposition to everything foreign that will hardly be satisfied with less than the elimination of whatever cannot be adjusted to Indian needs and aims.

The danger in such a situation, so far as Christian missions are concerned, is that in their revolt against western domination, of whatever sort, the people of India may set themselves against the Christian faith, simply because it comes to them in a western guise, and through the medium of western peoples. If Christian missions are to continue their work in India, and help to lay the foundations of a strong and noble national character, they must adjust themselves to the changed conditions and needs.

The missionary himself is becoming more aware of his own

limitations, and the sense of these is keener the more intimate his relations with the Indian people become. He cannot divest himself of the ways of apprehending and presenting truth which are bound up with his own spiritual experience and are made inevitable by his intellectual heritage. It is equally impossible to bring the Oriental mind to adopt his mental attitude. His has been the constructive work of laying foundations on which Christian India must erect its own superstructure. The task of interpreting Christ to India must pass over to the Indian Church. The task is one of extreme difficulty, but it must be faced. Indian Christianity, to become a real force in the national life, must find expression along lines in harmony with the national genius and character.

In the Indian Church today we find an attitude which is becoming more definitely set against prevalent missionary methods. The feeling is becoming general that mission work has been too much characterized by paternalism. The fact that the work has to such a large extent depended on foreign funds has tended to aggravate the difficulty. Indian Christians have claimed that in taking up the work of the Church in connection with a mission they in reality become "helpless, automatic machinery in a policy in the shaping of which they have no hand." They urge that the fundamental aim of Christian missions is to develop an indigenous Christianity which will be self-propagating. Some Indian leaders claim that the only future for mission work as carried on by people from the west is in subordination to the Indian Church and under its full direction and control.

The serious difficulty in the way of meeting such demands is the lack of any sufficient body of experienced leaders in the Indian Church to whom the work can safely be entrusted. In some missions, the overwhelming problems of the mass movements have united to make the preparation of men for leadership in the Church in anything like adequate numbers an almost impossible task.

Two obstacles to the proper development of the Indian Church stand out with disconcerting prominence. The first is the extreme poverty of the greater part of its membership, making it impossible for them to do much to carry on its work. Therefore much work that should normally come under the care of the Indian Church is carried on by mission bodies, with the aid of funds from other lands. To create an atmosphere of confidence in which it will be possible for western Churches to entrust the control of missionary funds to Indians, there must be an adequate number of leaders, to whom this work may be committed.

A second source of weakness is the ignorance and inexperience of great numbers of Indian Christians. The mass movements are pouring into the Church multitudes of people who, however real their Christian faith, are in the main illiterate, and unable to do their part

in the advancement of the Church's interests. The hope of these mass movements is in the future when the children of these converts shall have been trained to be efficient members of the Christian community. But for the present this inarticulate mass within the Church constitutes one of its gravest problems.

The leadership needed for India at the present stage calls for men who are able to initiate and carry out a generous policy for the development of the Church and the extension of its evangelistic effort. Methods hitherto employed have failed to touch in any real sense the great agricultural and industrial population of India, who form the real strength of Hinduism, and would become equally a source of strength to the Christian Church. If these are to be reached it can only be by a comprehensive effort along Indian lines and by Indian leaders specially fitted for the task. The multitudes who are coming in from the outcaste classes must be raised to a higher standard of Christian life and experience. The Christian Church must train men who can teach and lead the Church and who can worthily represent it in the national interests for the welfare of India.

It is one of the hopeful signs in the Church today that there are so many men who feel that the interests of the Church and the nation are identical, and that it is by giving their best to the Church and through it to the people that they are to play their part in India's redemption.

To develop this leadership Christian missions must devote their best energies. Our chief function in India is now educational, the preparation of the Indian Church to do the work of evangelism. Men of large experience must be relieved of other burdens to undertake this special training and new missionaries must be sent out to take up this task. India needs men of deep spiritual culture, who can enter into an understanding of the Indian spirit, men of a refinement of soul that will win their way to the Indian heart, of a humility of spirit that will be content to serve in any way that may be for the good of India's people, and above all men full of the Holy Spirit and of power.

The Indian Christian must not be poured into western moulds, but must be encouraged to seek out modes of expression that will interpret to himself and to his people the teachings of Christ. The Spirit of God is given for the guidance of the Church, and from Him must come the form of Christian teaching that will take a vital hold on the Indian heart. It is the chief duty of the missionaries from the West to help prepare the men who shall formulate the doctrines of the Indian Church and who will give them concrete expression.

The Teacher's Opportunity in India

BY PROF. D. J. FLEMING, NEW YORK
Author of "Schools with a Message in India," etc.

AT this stage the middle vocational school occupies a position of strategic importance in the evangelization of India. The person who has a vision of what such a school should be[1] and who can go there and approximate his ideal in practice would be a highly valued recruit for any mission. Let us see why this is so.

The condition of the Indian Church as regards self-support is disappointing. One Board, which has conducted work in India for eighty-seven years and whose annual expenditure there amounts to $520,000, has only five churches in all India that are self-supporting. After investigation the Wesleyan Methodists of the Haiderabad District found that the contribution of the Indian Church in their area to the support of its ministry varied from one-twelfth to one-sixth of the total cost. Their considered judgment was that with effort and good management this proportion could be raised in three or four years only to a general average of one-fifth. Such facts show that no service to the Indian Church will be complete without taking her economic condition into account in the education that is offered.

Furthermore the mass movements to Christianity have changed the emphasis in missionary education. In the very nature of the case as long as there were few Christians the emphasis in the school was upon the evangelization of the non-Christian students and the securing of Christian workers for missionary service. Now that the mass movements have brought such large numbers into the Church, the emphasis must turn to fitting Christian pupils for life. A literary type of education, in the past thought suitable for training mission workers, is certainly not adapted to educating the rank and file for their various walks in life. Since the majority of Christians have come from the low castes and the outcastes they need a practical type of education if they are to gain independence. Faced with the poverty of the Indian Church there must be a combined effort to raise the level of the people by an education which will fit them for life. In this education labor with one's hands will have a very prominent place as a moral and educational force, and no boy or girl should be admitted to the school who is not willing to contribute towards his or her board by manual labor.

There has come to us in recent years a clearer conception of

[1]When the *Commission on Village Education in India* visited the United States in 1919 on their way to India, they were especially advised to see the Penn Industrial and Agricultural School, St. Helena's Island, S. C.; Calhoun Colored School, Calhoun, Ala.; Hampton Institute; Tuskegee Institute; and the County Agent work in some Western states.

education. On the mission field we have been mainly interested in the religious aspect of life, but we have found that we cannot neglect other aspects of education and expect our religious work to stand. We see that to have an all round Christian culture we must be able to develop leaders not only for churches, but for all branches of social and economic life. The ideal school will not attempt to transplant alien culture, nor a preconceived curriculum. It will analyze the needs of the community, the livelihoods that should be taken up by Christian men and women, and will develop leadership for them. Vocational education does not mean mere handicraft work; it means training the leaders that are needed for every line.

The vocational middle school needed at the center of our mission districts in India will not confine its service just to the pupils who attend the school. It will very definitely seek to be a center of community uplift and to send forth those who are interested and trained to meet community needs. In India where the villagers lack so much along every sanitary, economic, social, and religious line, the mission school should be equipped to respond to the need for social leadership and community service. A large part of the education required in the districts of India is adult education. The schools may become the centers for lectures on agriculture, for the distribution of selected seed, for story telling, for instruction in hygiene and sanitation, for women's clubs, etc.

Only a Christian school will, I believe, have the motive and the dynamic to realize a community school. If the pupils are to go forth with a passion for service to their villages they must be brought into a vital contact with Jesus Christ and His life of ministry. We must depend on Christian education to send forth young men and women with a sense of mission to their people, with training in practical forms of service, and with a living relation with the great Source of abundant life. May our churches in America do their part in raising up those who can help in the development of these schools, and more particularly can undertake the task of training Indian Christian teachers of experience and vision who will in the end manage them.

The Mission of Medicine in India

ROBERT H. H. GOHEEN, M.D.

"IF YOU only choose, Sir, you can cleanse me." So our Lord stretched out His hand and touched the leper with the words, "I do choose; be cleansed." And the man's leprosy was cleansed at once. What gracious sympathy and what courage that—to touch a leper! Is it probable that any one had *touched a leper willingly* in that country, in the ages since by the law of Moses,

lepers were eompelled to live outside the city, and to shout "unelean" when any one approaehed? Jesus did not annul the law but said, "See, you are not to speak to any one until you show yourself to the priest, and offer the gift prescribed by Moses to notify men."

To-day, aetuated by that same spirit of the Master, the diseiple, trained or untrained in medieine, is doing what he ean in the Far East to heal the lepers, or at least to befriend and care for them. Three hundred thousand lepers are in India, and only some four thousand are in the asylums provided—partly by the government but mostly by the "Mission to Lepers." Are some being healed? Yes, in a few of the asylums the new treatment with Sodium Hydnocarpate —first isolated from Chaulmoogra oil by Sir Leonard Rogers, of the Indian Medieal Serviee—is causing the symptoms of the disease to disappear and its signs to fade slowly away. Not that it is a eertain or rapidly effeetive eure or easily applied. It is given by a series of painful injeetions, requiring a trained hand for their administration, and must be repeated for weeks, months, or years before the "eure" is established. In one case the treatment amounted to some four hundred and thirty injeetions, at the rate of two injections per week. Three men, out of the forty-five patients eared for in that partieular mission asylum were also "eured" in that way.

What a differenee it has made in the outlook for them all! What a joy radiates from their faees at the prospeet of being set free, free from the eruel eluteh of this prolonged disease! It is none too easy to find trained assistants there who are willing to risk infeetion. Historians say that in England during the thirteenth and fourteenth eenturies there were many thousands of eases of leprosy, the disease probably having been brought back from the Holy Land by the Crusaders. Segregation was found necessary to stamp it out. The fearless missionary is the ehief hope of the lepers of India and the Far East.

As Jesus passed along He saw a man blind from his birth. And His diseiples asked Him, "Rabbi, for whose sin—for his own or for his parents—was this man born blind?" That is as far as the Brahmin seholar eares to read. "Hah," he says, "even Christianity supports our belief in transmigration. Born blind, of eourse, for sin in a former life." Jesus replied, "Neither for his own sin nor for his parents—but to permit the work of God to be illustrated in him. While daylight lasts we must be busy with the work of God; night comes when no man ean work."

Who is more pitiable than a blind man—espeeially one unable from birth to see the love-light in his mother's eyes? Unwearied and undimmed by long usage, only the retina of a ehild or youth sees eolors in their true riehness. So the day or seene that looks drab to a man may yet delight the healthy ehild. (Older people ean partially *under*stand this, by putting their heads for a time *under* their feet

to expose the less used portion of our retinas.) How many children there are in India, born blind with congenital cataracts. One such youth, nineteen years of age, operated in one of our Mission Hospitals last year, could see after the operation, but at first could only identify objects by touch, until he had learned to recognize what he saw. A vastly greater number have had their sight destroyed soon after birth by opthalmia or later by smallpox, or other infections. For many such there is little or no hope of improvement by surgery. In Bombay there is a Government Blind School and the Mission Blind School, conducted by Miss Millard. This latter teaches music, reading, cane-weaving and other useful occupations to blind children. Some are trained as evangelists. What an inspiration is John, the blind evangelist in one mission hospital! Totally blind as he is, he walks about the wards and streets with the bearing of a soldier, and with his organ, song and message tells of the Way, the Truth, and the Life.

"Heal the sick, raise the dead." Our Lord's mission of healing was even more necessary, it may well be supposed, in that country and in that day than in ours to-day. But in lands where the modern methods of sanitation and hygiene and of surgical and medical aid are incompletely developed, disease in all its forms is much more prevalent than in America and Europe. The average length of life is much shorter and the mortality rate runs much higher in the East than in the West. For example, the mortality rate in Bombay averages over thirty-five per thousand. In the Panama Zone it is only fifteen per thousand since medical science reduced it from many times that figure.

Thousands of deaths from plague in India are reported by the *Bombay Times* each week of the year; and plague is a preventable disease if we have trained men to give the vaccine injections that can prevent it. Malaria is still desolating villages in certain areas of India in spite of the attention that the Government has given and is giving to this subject. The worst cases only respond to intravenous injections of quinine. Kala azar resembles malaria but is more rapidly fatal. It would yield to nothing until the recently developed treatment by injections of tartar emetic into the veins.

Cholera is the scourge that most frequently attends the vast Hindu pilgrimages to the sacred rivers, and vaccine injections offer the best protection. Elephantiasis, that produces such hideous and cumbersome deformities, requires injections and surgical treatment. Relapsing fever, syphilis, amœbic dysentery—with its formerly fatal liver abscesses—all have to be treated with injections. The microscope is depended upon for the recognition of many of these conditions and the microscope and other scientific apparatus, intelligently used, are increasing the efficiency of trained men in the efforts to save the poor and ignorant.

Not least important in the work of medical missions is the training of nurses and doctors. In British India, Government marriage laws now prevent girls from being married until they are twelve—a great improvement on former Hindu customs. The number of Hindu and Mohammedan girls who are educated beyond that age, or unmarried and free to become nurses in hospitals, is extremely small. Christianity, therefore, can best supply the nurses for India. The same state of affairs applies to Indian women physicians, and the zenana system, preventing as it does the treatment of women by men, calls for a multitude of trained medical women. Women medical missionaries are indispensable to train them and to assist in the gigantic task of actual relief. The splendid Union Hospital and Medical School for Women at Ludhiana, with its staff of five foreign women medical missionaries, is one example of what is being attempted in the North. A great manifolding of such work is indicated. In the South, women are treated to some extent in General Hospitals conducted by men, but even such Hospitals are all too few and far between. There are there also some Women's Hospitals—by women for women—and one of them at least, namely that at Vellore conducted by Dr. Ida Scudder, is developing a Woman's Medical School that is now a Union Mission Institution.

As for the Mission Hospitals conducted by men, and carrying on the education of Assistants, only one has achieved a size and importance worthy of mention: Miraj—that name is as familiar in India as is Rochester (Minn.) in America. Here Dr. Wanless for a generation, and for a decade ably assisted by Dr. Vail, has carried on a Medical School that is recognized by Government and that trains men to assist in the Hospitals and Dispensaries, carried on by Missions throughout the land.

Medical Mission work in India includes (1) The care of some of the three hundred thousand lepers; (2) ministry to some of the curable blind whose number is estimated at more than a million; (3) a share in the great problems of malaria, plague, cholera, and other devastating tropical diseases—not to mention tuberculosis, typhoid fever, influenza, and the other maladies familiar to the West; (4) teaching native young men and women how to care for their own brothers and sisters.

But what about the evangelizing power and effect of medical work? It has been and is converting millions of people to the belief that Christianity does not destroy but does fulfill; that it does not defile but does cleanse and heal; that Christianity is merciful, kind, sympathetic, and powerful to benefit and bless. Individual patients are also claiming its spiritual promises, and communities are experiencing its saving grace. How much more could be done by this arm of the Master's service there, if we, His Church, would but reply, "We can, we will do more."

BEST METHODS

Edited by Mrs. E. C. Cronk, 1612 Grove Avenue, Richmond, Va.

NEW AND FRESH METHODS

Of Presenting the Cause of Foreign Missions to the Home Church

"The cause of Foreign Missions has always been the most interesting, romantic and appealing cause that has captured the mind and heart of the church, and in recent years it has been finding increasing favor with the home church. Many of the methods in vogue for the past twenty-five or thirty years in presenting the world appeal to the home constituency have lost none of their power and are apparently just as effective as they were the day they were first approved and initiated. These particular methods have stood the test of time and there is no indication that they will have to be abandoned for many years to come.

"Like all other great causes, however, with the changes of time, in the midst of a world upheaval, and in the face of a changing psychology and new conception of a new generation, there has been a growing feeling that the old methods of presenting Foreign Missions will no longer suffice and that they must be supplemented by new and fresh methods, and that the Mission Boards, while studiously avoiding the spectacular and sensational must have the courage and foresight to launch out on some new and untried ways and make a number of experiments if they are to rise to the need of the hour. Because of this strong conviction the Committee on the Cultivation of the Home Church of the Foreign Missions Conference of North America last spring appointed a sub-committee consisting of Rev. D. Brewer Eddy, of the American Board; Rev. A. E. Armstrong, of the Board of Foreign Missions of the Presbyterian Church in Canada; Mrs. Henry W. Peabody, of the Federation of Women's Boards of Foreign Missions; Rev. J. H. Arnup, of the Missionary Society of the Methodist Church of Canada; Rev. S. J. Corey, of the Disciples Church in America; Rev. A. B. Parson, of the Department of Missions of the Protestant Episcopal Church; and Rev. William P. Schell, of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., as Chairman, with Mr. F. P. Turner and Rev. Frank W. Bible, sitting with the committee, ex-officio, to conduct an investigation of new and fresh methods of presenting Foreign Missions to the home church, and to present a report of their investigations to the Foreign Missions Conference."

In the report of Dr. William P. Schell made to the Foreign Missions Conference at its meeting in Atlantic City in January, 1922, there are many items of interest. The new and fresh methods reported from many quarters to the committee were grouped under four heads:

1. Publicity in all its forms.
2. The broadening out and extension of Missionary Education on an unprecedented scale.
3. Establishing new and intimate contacts by special types of campaigns.
4. New efforts in promotion of Stewardship.

1. Publicity in all its Forms

There have been times in the past when Mission Boards were slow to make their work known. Many of them still believe in a minimum of publicity—but the average Board today knows that it has a message that must be proclaimed from the housetops, and that it can learn its greatest lesson from Christ himself who said, "Ye are the light of the world. A

city set on a hill cannot be hid. Neither do men light a lamp and put it under the bushel, but on the stand and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

A study of samples of Foreign Mission literature today brings out the fact that while it may perhaps not be quite so voluminous or heavy or general as much of the literature of the past, it is becoming increasingly attractive, appealing, original and specialized. A larger use is being made of art work, attractive covers, illustrations, titles and sub-titles calculated to arouse curiosity and provoke reading, and the uses and combinations of type which make it a delight to take up and read the literature. This is not so much the adoption of a new method as the fresh presentation and adaptation of an old method well established, but it marks a dividing line between the old and the new, and the success attending, the new type of literature may answer certain questions asked by a Mission Board here and there as to reasons why its literary output is not proving more interesting and effective.

Specialized Publicity.—A further study reveals the fact that we are living and working in a period of specialized publicity. We find many leaflets prepared and issued especially for ministers, as a class singled out for special treatment. We come upon literature written primarily for the business man and sub-divided into literature for business men who are already interested in Foreign Missions and literature for business men who know nothing about Foreign Missions, but who must be reached for the cause. This latter type of publicity wisely takes little or nothing for granted. It assumes that the readers are in the kindergarten stage of knowledge regarding world missions, as indeed they are, and is successful for just that reason. It answers questions that only business men would think to ask. Then we have literature for women, for college women and business women, and all kinds of children. In other words, modern missionary publicity is specialized as to types of work, types of mind, and types of personalities—and we may expect more of this kind of publicity, for the age apparently demands and appreciates it.

Better Charts, Posters, Graphs and Maps.—There is a noticeable increase in the use of advertising charts, graphs, posters and maps. Here is where modern missions correctly estimates the value of truth received through the eye. This accounts also for the extraordinary development of lantern slide departments and moving pictures. One of the older and more conservative Boards, following the example set by other Boards several years ago, has this past year expended nearly $10,000 on the preliminary reorganization of its Lantern Slide Department, an expenditure abundantly justified by a greatly increased demand for the new lectures even though the rental price has been nearly doubled. Another Board is experimenting with what it calls "A telegraphic form of stereopticon lecture"—a lecture characterized by brevity and the human appeal, "each slide containing sentences with much more international contact."

Moving Pictures Next.—The next great development in the direction of visual publicity will evidently be in moving pictures. Many Boards still do not feel the necessity for such a development, and in some quarters there is a distinct opposition to moving pictures of missions, but at a recent denominational conference it was stated that in the United States alone approximately 4,600 Protestant Churches own their own moving picture machines and are eagerly on the lookout for appropriate films. Because of the enormous expense involved the Mission Boards are perplexed as to what steps, if any, to take to establish their own Department of Motion Pictures, and there is a grow-

ing feeling that before long some centralized agency will have to be set up and financed to create and distribute for all Boards appropriate motion pictures on Foreign Missions.

2. Broadening Missionary Education

The Mission Study Class has not only come to stay as a highly successful and thoroughly scientific method of informing the mind and developing the character in a relation to the world; it is growing in popularity and fruitfulness and year after year reaches an enlarging circle. One denomination which has from the beginning achieved unusual success in this respect reports that during its last fiscal year over 5,000 classes were in operation with a total enrollment of 95,000; and that this year's record already shows a large increase over that of a year ago. The School of Missions which is in itself a comparatively new method has now been adopted, and with gratifying success, by practically all of the denominations.

Summer Synods, Also.—One entirely new development, however, in the further extension of Missionary Education has recently appeared in its association with large ecclesiastical gatherings. A notable example of this has been developed in the Northern Presbyterian Churches in what are known as "The Summer Synods." The Synods of the Presbyterian Church from time immemorial, have met, usually in the autumn, for the transaction of business. The sessions have seldom lasted more than two days and the programs in many instances have been uninteresting and stereotyped; so much so that there has been a growing feeling that the meetings of the Synod have been a fifth wheel to the coach. It has long been felt that something needed to be done to change the character of these gatherings but nobody seemed to hit upon the right solution until three years ago, when the Pacific Coast Synod of Washington, Oregon and California decided to try the experiment of meeting during the summer and not for one or two days only for the transaction of business, but for from three to seven days, for study and inspiration and only incidentally for business. So successful has been this innovation that it has won its way into the other Synods and bids fair to be adopted by all of the Synods.

California Leads.—From the standpoint of Foreign Missions these Summer Synods have introduced a fresh, encouraging and thoroughly revolutionary method of presenting the cause. Perhaps it may interest our readers to explain the plan of operation in detail. Let us take the Synod of California as the best example. In July, 1921, the Synod met at Berkeley for seven days. The curriculum had been advertised in advance and there were ten or twelve classes on many phases of the work of the Church at large. There were nearly 1,200 delegates from all parts of the state in attendance. Two Foreign Mission Courses were announced —on "The Why and How Foreign Missions" and the other on "The Kingdom and the Nations"—the representative of the Board of Foreign Missions who was present leading both classes. It was thought that perhaps fifty persons might possibly elect each course, so a room seating that number was set aside for the class. On the opening day so large was the number who appeared that it was found necessary to adjourn to the church auditorium—the only room large enough to accomodate the class. For six days the class in "The Why and How" had an actual attendance of from 250 to 400 and the class on "The Kingdom and the Nations" from 350 to 500—the largest attendance at each class being on the closing day. At the Synod of Colorado there were present at the class on Foreign Missions sixty at the opening session and over 200 at the closing session. Here we have a new and fresh method of presenting Foreign Missions offering an unparal-

leled opportunity to the Mission Board which eagerly avails itself of this new privilege. What it will mean to the cultivation of the home church is almost incalculable.

3. New Contacts by Special campaigns

Week End Institute and Business Men's Luncheons have been used effectively by the American Board. The Secretary, in describing them, writes: "We take four or five missionaries and two secretaries to a center for the morning pulpits and Sunday-schools and try to arrange a couple of evening meetings with two speakers each. Then on Monday the ministers gather for two hours of conference and we try to have a Business Men's Luncheon to conclude the plan and we ask for just forty-five minutes speakers' time, five minutes each for missionaries and a few minutes more for the man who is making the application for the local problem of the Church."

A Three-fold Goal.—One of the most successful types of these special campaigns finds expression in the setting of goals and the training of leaders to reach the goals. The Protestant Episcopal Church has made excellent use of this plan in connection with the Centennial of the founding of its Domestic and Foreign Missionary Society. Rev. A. B. Parson has described the plan as follows:

"The three specific objects to be reached before Easter, 1922, were: 1. The securing of 100 new qualified workers. 2. The enrollment of the first 100,000 proportionate givers, who would set apart a certain portion of their income each year for the church. 3. The enrollment of the first 100,000 intercessors, who would promise to pray for missions every day. All this was set forth in large display advertisements and the clergy and the churches were interested. Then again we have sought to make use of so-called information men. These were five minute speakers who were to address different congregations on the subject of missions. It was felt that a fresh interest might be induced by the use of laymen, who by the living voice could put across the world mission of the church. It was necessary that they should be trained and there have been many local conferences for studying the literature especially adapted for these information men. We seem to have a particular demand for what our men have labelled 'human interest stories.'"

Still another recent development, new in some of its features if not in all, is a special type of supper conference to interest men in Foreign Missions.

4. Promotion of Stewardship

Vigorous campaigns for stewardship are now in process in nearly all of the denominations. These campaigns range from a general presentation of the subject of proportionate giving, to specific, definite and extensive campaigns for tithing. It is interesting to note some of the different methods by which the denominations are being approached on this most important matter. Before mentioning several of the methods reported to your sub-committee, it is interesting to note that in the minds of many of the Directors of Stewardship there is a vital relationship between stewardship as such, and the cause of Foreign Missions. There seems to be a growing feeling that any campaign in stewardship to reach its highest effectiveness and usefulness must be identified with some great cause, and that the most commanding cause that stewardship can be identified with is the cause of Foreign Missions. As one denominational leader put it, "It is largely a waste of time to promote stewardship unless at the same time we bring to the attention of those from whom we are seeking pledges or decisions regarding stewardship some great cause with which they can identify themselves in the discharge of their stewardship."

Stewardship Referendum. — One plan which seems to be gaining favor

everywhere is the sending out of a referendum or questionnaire on stewardship. The United Enlistment Movement of the United Brethren in Christ has sent out a most interesting referendum. On the first page, in conspicuous setting, there is an outline of the principles of stewardship together with quotations of Scripture calculated to cause the individual to think seriously on this most important subject. On the second page there are quotations from Dr. Robert E. Speer and Mr. William Colgate bringing out their actual experiences with stewardship and tithing. On the third and fourth pages, there are a series of questions searching in their character. These questions go so far as to raise with the individual the whole question of tithing and must be productive of much good in stimulating in their denomination to serious thought and prayer on the matter of stewardship. Dr. Hough reports under date of December 28th: "We are just now in a remarkable Stewardship Campaign. Over 2,000 of our individual churches have ordered supplies on the Stewardship Referendum sheet."

The Northern Presbyterian Church has already made effective use of a referendum or questionnaire and many interesting reports are coming into the stewardship office of the New Era Movement.

Methodist Stewardship Year.—An unusually interesting experiment is now being tried out by the Committee on the Conservation and Advance of the Methodist Episcopal Church, North. This experiment calls for the designation of the year 1922 as Stewardship Year, when the whole program of stewardship shall be presented to the members of the Methodist Church. It provides for the goal of 1,000,000 tithing stewards in the Methodist Church by January 1, 1923. It provides also for the setting aside of an entire week when, in addition to devoting much time and prayer and consecration to the Master, every member of the Methodist Church shall be urged to tithe his or her income for that week, the whole of this tithing to be presented at the church service as an offering on Easter Sunday.

In connection with this Stewardship Campaign and this special Stewardship Week, the Committee on Conservation and Advance has prepared a series of suggestions for those who represent stewardship in Area or District Training Conferences and for those who deliver stewardship addresses. A stewardship Calendar for the entire year has also been prepared for circulation and a series of brief interesting leaflets.

The American Board is at work on an idea for presenting stewardship in Sunday-school, with provision for a Purpose Blank to be signed by the children and their parents, definitely beginning their training in stewardship fundamentals.

SUPPER MEETINGS FOR MEN AND MISSIONS

By Ernest F. Hall

Field Secretary of the Presbyterian Board of Foreign Missions

Thirty supper meetings within a few weeks; 2200 men present; 48 churches represented; many conversions to the Foreign Mission program; intelligent interest and generous support are some results that challenge the reading of one of the methods of one Board for reaching men with its missionary program.

"The meeting with our men was a real success. It was the only time in the history of the Brotherhood that we have had a direct and specific presentation of Presbyterian Foreign Missions. And the men liked it."

The above statement was made in a letter from the pastor of a large church in New York state after the writer of this article had addressed nearly two hundred men there.

In conversation with a leading business man in a prominent city, who told me that the men of his particular business get together once every week, I asked him if they talk about everything except business, and forbid dis-

cussion about the business which they are carrying on.

"That is what we get together for —to talk about our business and ways of making it more successful," he replied.

I asked him if he thought the church men ought to do the same, instead of tabooing discussions about the work of the church.

"I most certainly do," he answered.

Yet we find churches in which the men get together every month for all sorts of social functions, and have addresses and lectures about everything under the sun except the work of the church. We hear it said, "Don't talk religion or the work of the church at the men's club, for if you do the men won't come."

Has not the time come when the church should seriously consider the work which it is commissioned to do in the world, in as business-like a manner as men consider the business by which they earn their living? The church is an organization with a very definite program of service for the whole world. It will not do its work until it gets its business men to understand what that work is and how it can be more efficiently done.

This will not be accomplished in any other way than that by which men consider ways and means of making their business successful. Men are interested in the development of the world along all constructive lines, and when the work of the church is presented in such a way as to make them realize what it is and how essential it is, they approve and respond.

The neglect of the men in this respect by pastors and their official boards has been one of our short sighted failures. One Tuesday morning I received a letter from a prominent business man saying that he had happened to be in the church in which I had spoken the previous Sunday morning, and that he was surprised to learn of the extensive industrial work which our missionaries are doing in China and India. I had presented the modern program of missions, showing the varied activities of the missionaries in giving to the world abundant life. He said that he would like to know more about it, and asked me to lunch with him at a prominent club in New York and tell him. On Friday I did so, carrying with me photographs and pamphlets describing the things which he wanted to know. He had been a Presbyterian all his life, was a graduate of a Presbyterian college and a member of a large Presbyterian church in a large city. How did he grow to middle life under such surroundings without knowing the program of the modern missionary enterprise? How comes it that he could be so uninformed of the foreign missionary work of his church that has over 1,600 missionaries at work in fifteen countries, aiding people to reach their highest development in all lines of human activity under the impulse of the gospel of Jesus Christ, and that required an expenditure last year of more than $4,633,000, some of which he had doubtless contributed?

The Board of Foreign Missions has been trying to inform the church as best it can, but a limited force of workers is inadequate to deal, in an efficient manner, with all of the 1,600,000 members of the church. We must depend on those who are the chosen leaders of the congregations and who are in constant touch with the people all the time to see that the church members are informed. When every church adopts an educational program comprehending all the work that the church is doing, there will be no need for a man to appeal for first information about the very extensive industrial work of the church. He will have passed the "rudiments" of such knowledge long ago, and will be asking for the latest facts about that with which he is already familiar.

That the men want to know, and that the church is reaching out for a better program of instruction is shown by the meetings with men which the writer has had the privilege of addressing lately. He has attended

thirty supper meetings within the past week at which more than 2,200 men have been present, an average of seventy-five, both pastors and laymen. The meetings have been held in individual churches in some instances, with the men of the particular church only in attendance. In other cases an effort has been made to get every church of a given Presbytery to be represented by the pastor and as many laymen as possible, all the churches of Presbytery being arranged in groups, and one meeting held in each group. In the thirty meetings forty-eight churches were represented, and fifty-three pastors were present. Many more such supper meetings have been scheduled for the immediate future.

In these meetings an attempt has been made to give the men a comprehensive idea of the extent of the foreign missionary work of the church, and to show it as a going concern. Plenty of human handles have been offered to enable men to get hold of the subject, for many men can not approach foreign missions from the ultra-spiritual point of view. They can understand the need of material development, and can appreciate that Christianity has done more for such development than any other force, as regards vision, initiative and plans. They can understand that the world can not be reconstructed satisfactorily without the power of religion. What is needed is to show how the church is carrying out the purpose of Christ as expressed in His words, "I came that they may have life, and that they may have it abundantly." The church is giving the cup of cold water to the thirsty, clothes to the naked, food to the hungry, and is preaching the gospel to all. It is obeying Christ's command, "Heal the sick, cleanse the leper," and is "teaching them to observe all things, whatsoever I commanded you."

But the church is not primarily a charitable organization. While it believes in giving charity where needed, it also believes in making it possible for all people to become so industrious and so able that they will not need a "soup kitchen" carried around to them, and it believes that the more self-reliant people become the more virile Christians they will make. Men are glad to get the whole program of missions presented as touching and transforming all life, not as mere philanthropy or humanitarianism, but as a great program of Christian reconstruction of the entire human race, and as helping to bring in the kingdom of God.

The method of presentation has been by addresses, maps, charts, blackboard and stereopticon. In the addresses the subject has first been presented under the captions of

"The Fields
The Forces
The Forms of Work
The Finances

Or, The Church in the Modern World," with five principal features as follows:

"What the Modern World Demands of the Church,"

"The Active Response of the Church Through its Many-Sided Programs,"

"What Foreign Missions are Not,"

"The Goal of Foreign Mission,"

"What Foreign Missions Cost."

The map serves to show where the missions of the church are located, the large photograph charts, used in some places, illustrate the types of work conducted and the extent of it, the blackboard is useful in showing the cost of missions and the administration problems of the Board, and the stereopticon at the close visualizes and vitalizes the things spoken about during the evening.

It is not a half-hour presentation of the subject, but an evening spent together in informal consideration of the world-wide work into which the men are putting money, and about which they have a right to a report. Address, map, blackboard and stereopticon serve as a means of changing the "reels," so that there is an opportunity to relax and be comfort-

able, to ask questions and occasionally to move one's seat. The fellowship about the supper tables and the informality of the occasion add much to the success of the presentation.

This method of presenting foreign missions to the men of the church has its limitations. There are 10,000 Presbyterian churches which contribute through this one Board, and the force of secretaries is not sufficient to reach them all individually. Nor is one presentation of the subject sufficient. But it indicates a way of approach through men's church organizations. In one evening the most that can be done is to "convert" men to the foreign missionary program, although it is strange that "conversion" of church members to foreign missions should be necessary, since the gospel is for all peoples, and the commission of Jesus Christ to His Church is to see that all peoples have an opportunity to receive it. The education of the church should begin with the children and continue throughout adult life, but since many of the men have not been taught adequately, and since the work of the church cannot be carried on successfully without the hearty cooperation of the men, we must find ways of securing their full assistance. Men who are interested in missions and men who know almost nothing about them will come to a fellowship supper in the church to hear the subject adequately presented.

Pastors, missionaries and travelers can be used to speak about missions from various angles in the men's meetings, stereoptieon lecturers can be secured, the reading of missionary books can be encouraged, and the study of missions in men's Sabbath-school classes can be introduced. Men are not unwilling to learn about missions, and the church that fails to provide methods for instructing them misses a great opportunity for spiritual development. If the men of the church do not know, whose fault is it?

FIFTY-TWO SUNDAYS A YEAR

The Presbyterian Sunday-school of White Plains, New York, plans to keep Missions before its Sunday-school, every Sunday in the year. Mrs. Fred M. Gilbert tells some of the features of the plan:

"In the first place, we have a topic for the month, which is part of a regular plan. Last year we took up various countries, one each month, which are Presbyterian home or foreign mission fields. This year our basis, instead of being geographical, is the different types of missionary work—October, Medical Missions; November, Evangelistic; December, Educational; January, Industrial; February, Literary; March, Medical —and our illustrations are drawn from all the fields.

"The first Sunday in each month the subject is presented by one of the officers or teachers, whom we supply with plenty of material for a five minute talk. On the remaining Sundays, some aspect of the subject is shown in a paragraph, which takes from two to three minutes to read, and which I get ready before hand and give to some boy or girl the Sunday before the one on which it is to be read. We try to call on every class in its turn, as the classes take pride in being represented. There is no feature of the exercises to which the school gives such perfect attention as this brief reading by one of their own number.

"Results that can be estimated are increased missionary contributions, readiness to prepare and bring in the picture post cards which we send out to the Far East, and response to special appeals, like the one for Christmas packages containing dolls and scrap-books which we sent to Chang-teh, China. Results less evident, but which go deeper, we trust there may be. Our Superintendent never fails to pray definitely for missions and in other ways the missionary atmosphere is kept vital."

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK.

SCHOOLS OF MISSIONS

From report of Committee for 1921

Perhaps never in the history of the Church in America has the relation of Home Missions and World Redemption been so interlocked. World-wide topics are absorbing the thought of Christian statesmen the world over. A new and strong emphasis upon the actual practice of Brotherhood and the Golden Rule is imperative if the questioning of the world as to the efficacy of the Gospel of Christ to save America is to be satisfactorily demonstrated. Interdenominational Schools of Missions furnish a common forum or platform for the presentation and discussion of such world-wide topics. With the distinct spiritual message which these Schools send forth, the opportunity for world-wide service is immeasurable.

The interdenominational Schools affiliated with the Council of Women for Home Missions report a decided advance for the year 1921. Enthusiasm and optimism radiate from these reports.

The New Orleans School held no session during 1921, because of a change of date from October to January, thus causing a lapse of a little more than a year. Bay View, Michigan, has given no notice of discontinuance, but has failed to operate.

A few statistics may be of interest:

Dallas, Texas

Registration	350
Denominations cooperating	5

De Land, Florida

Registration	425
Denominations cooperating	6
States represented	24

East Northfield, Massachusetts

Registration	435
Denominations cooperating	8
States represented	7

Houston, Texas

Registration	270
Denominations cooperating	8
States represented	7

Illinois-Missouri

Registration	103
Denominations cooperating	7
Books sold	108

Lake Geneva, Wisconsin

Registration	162
Denominations cooperating	11

Minnesota

Registration	1,892
Denominations cooperating	8
Books sold	150

Mountain Lake Park, Maryland

Registration	106
Denominations cooperating	9
States represented	7
Books sold	140
Volunteers for Home Missions	3

Mount Hermon, California

Registration	131
Denominations cooperating	9
Books sold	50

Oklahoma City, Oklahoma

Registration	182
Denominations cooperating	11
Books sold	100

St. Petersburg, Florida

Registration	450
Denominations cooperating	11
States represented	12
Books sold	700

Wilson College, Chambersburg, Pennsylvania

Registration	791
Denominations cooperating	11

Winona Lake, Indiana

Registration	792
Denominations represented	19
States represented	14

Total number of registrations 7,603

In addition to these *bona fide* registrations, many hundreds more were present at the lectures and other evening features, at luncheons, and so forth.

SCHOOLS OF MISSIONS

Affiliated with the Council of Women for Home Missions

Dates and Chairmen for 1922

Boulder, Colorado—June 21-28
Mrs. A. A. Reed, 670 Marion Street, Denver, Colorado.

Dallas, Texas—Sept. 24-29
Mrs. L. P. Smith, 3319 Drexel Drive, R. F. D., No. 10, Box 246, Dallas, Texas.

DeLand, Florida—Jan. 22-27
Mrs. John W. Smock, 320 N. Blvd., DeLand, Fla.

East Northfield, Massachusetts—July 5-12
Mrs. Philip M. Rossman, 203 W. 85 Street, New York, N. Y.

Houston, Texas—Oct. 2-6
Mrs. E. H. Willisford, 407 Stratford Ave., Houston, Texas.

Illinois-Missouri (Lebanon, Ill.)—June 13-17
Mrs. J. D. Bragg, Webster Groves, Mo.

Lake Geneva, Wisconsin—July 3-10
Mrs. R. M. Peare, 5759 Winthrop Ave., Chicago, Ill.

Minnesota (Minneapolis-St. Paul)—May 31-June 7
Mrs. Elijah Barton, 2811 Second Ave., South, Minneapolis, Minn.

Mt. Hermon, California—July 8-16
Mrs. Charles C. Lombard, 2227 Seventh Avenue, Oakland, California.

Mountain Lake Park, Maryland—Aug. 1-7
Mrs. May Leonard Woodruff, Allendale, N. J.

New Orleans, Louisiana—March 6-9
Mrs. C. F. Niebergall, 7936 Zimple Ave., New Orleans, La.

Oklahoma City, Oklamoma—
Mrs. J. E. Davis, 829 W. 8 St., Oklahoma City, Okla.

St. Petersburg, Florida—Jan. 15-20
Mrs. A. R. Turner, St. Petersburg, Fla.

Southern California (Los Angeles)—May 28-June 2
Mrs. Arthur W. Rider, 612 St. Paul. Ave., Los Angeles, Cal.

Wilson College, Chambersburg, Pennsylvania—June 28-July 6
Miss Mary C. Peacock, Torresdale, Pa.

Winona Lake, Indiana—June 21-28
Mrs. R. M. Peare, 5759 Winthrop Ave., Chicago, Ill.

Chautauqua, New York—Aug. 12-18
Mrs. John Ferguson, 10 Sterling Ave., White Plains, N. Y.

THE CALL OF CHAUTAUQUA

The Home Missions Institute conducted at Chautauqua, N. Y., by the Council of Women for Home Missions in cooperation with the Chautauqua Institution and the Chautauqua School of Religion is extending its influence and popularity. According to the annual report for 1921 the registration totaled 1,276 in contrast with 1,006 in 1920 and 1,160 in 1919. The registrants were from thirty-four states in our own country as well as China, Japan, India and Siam, and represented twenty-two different branches of doctrinal expression.

Chautauqua is becoming to many an annual opportunity for meeting three pressing needs: rest, recreation and training for leadership. The high altitude, the pure atmosphere, the absence of annoying insects coupled with the charm of lake and forest are part of nature's contribution to the physical features of this noted summer resort.

The intellectual and spiritual opportunities are in keeping with this provision. The program furnished by the Chautauqua Institution and the School of Religion is of wide renown. The Home Missions Institute for 1922 will as usual be held in August. One of the principle features of this program will be the presentation of the Home Mission study textbooks for the coming year, both senior and junior, by experienced and well-known leaders. There will also be ample time for conference and social fellowship. Young Women's Work will be especially stressed.

MISSIONARY EDUCATION IN THE SUNDAY-SCHOOL

By Miles B. Fisher, Orange, N. J.

The aim of the Sunday-school is by systematic pedagogic process to make our boys and girls intelligent of God and of the Christian view of life and duty, and to inculcate the qualities of Christian character. Knowledge of God will involve His universal fatherhood, His redemptive plan, His patient purposes through history, and the records of men's apprehension of Him.

Knowledge of the Christian view of life will involve a moral world, universal brotherhood, love, the kingdom

of righteousness, joy, and peace, the redemptive purpose and power of the gospel, the salvability of all men, and the sacredness of personality.

Knowledge of the Christian view of duty will involve acquaintance with the facts of life, needs of men, methods of work, appraisal of one's self, stewardship, discipleship, service.

Christian character is a blend of innumerable elements, including reverence to God and one's elders, humility, obedience, courage, purity of heart, faith, good cheer, patience, etc., many fine elements that do not involve outreach in formal service, elements not missionary in character. But when along with these are inculcated the objective, forthputting service factors, we have life at its best. The acme in life is unselfish service to the less favored, i. e., missionary work. That spirit is therefore definitely the objective of our culture. Yet many a Sunday-school lesson will find its aim non-missionary. We serve neither clear thinking nor good pedagogy by insisting that every lesson be a missionary lesson. It is enough to say that our consummate achievement will be the culture of a broad missionary spirit, intelligent, catholic, well motivated.

As for materials to be used: the Bible is superior to all other source material; the history and narratives of missions are next, as showing the fitness of the Christian revelation to human need, showing men transformed by gospel power, showing evidence of human brotherhood, writ large, validating the Bible, its summons, promise of divine leadership, and power even to this generation, showing definite human needs that can be met, showing fields of work capable of commanding the imagination.

These utilities of missionary materials are for religious education, not for Board propaganda. They serve to give true views of God, of life and of duty, and to inculcate Christian character.

Use of material:

1. Missionary Bible lessons, as the Great Commission, the Apostle's missionary ventures, Jonah.

2. Missionary implication of Bible lessons; for example: Abraham's call—hereditary religions not good enough; Peter and Cornelius—no race is to be discounted; Jonah—God saves pagans through His missionaries; Parable of the Sower—the productiveness of mission fields.

3. Illustration of non-missionary lessons from the mission field; for example: reverence for God—the Hindu; for one's elders—the Chinese; self-control—Booker Washington ("I'll not let any man degrade me by making me hate him"); cheerfulness—Armenian children after loving care.

4. Missionary lessons as such; stories for primaries; adventure for juniors; biographies for intermediates. Such lessons have been placed in the Graded Series and are most valuable.

5. Elective missionary courses for senior classes to be followed for perhaps three months, October to December. Such texts are prepared by the Missionary Education Movement.

6. Missionary stories from the platform by a skillful story teller; brief programs at stated intervals for the school or for a department, during the worship period, with use of good denominational material prepared for the purpose.

Expression: projects by classes in the course of studies, gifts to the objects learned of, prayer for missionaries and for those helped, dramatics (care to be taken that these be conducted from the standpoint of participants educationally rather than of the public to be entertained. For a treatment of this distinction see "Mission Study Through Educational Dramatics" by Helen L. Willcox.) Friendliness, especially toward those who seem to lack friends.

* * *

An angel paused in its onward flight
With a seed of love and truth and light, and cried,
"Oh, where can this seed be sown, that it
Will be most fruitful when it is grown?"
The Saviour heard, and said as he smiled,
"Place it for me in the heart of a child."

—*Author Unknown.*

Woman's Foreign Mission Bulletin

SCHOOLS OF MISSIONS AND MISSIONARY CONFERENCES

MRS. J. HARVEY BORTON, *Chairman*

Schools of Missions and Missionary Conferences are real factors in the religious and missionary education of the Church. Bible Study, Mission Study, addresses which present the world need and call, pageants, posters, story-telling hours, prayer groups, individual personal work, missionary literature, opportunity to know missionaries and missionary leaders close up, opportunity to face squarely one's relationship to Christ—all these are found in the Schools of Missions and Missionary Conferences.

Hundreds who attend these conferences return to their home churches with new vision, and renewed faith and confidence. They have seen real results following the working out of methods and therefore know "they work." In these conferences there is also the opportunity to stimulate the work of local Federation and Church Societies. There is a prayer fellowship and a quickening of community consciousness and responsibility which create a desire for such fellowship when the delegates return home. We would suggest that local groups meet while at the conference to plan for an interdenominational missionary federation in their home cities and towns.

Summer Schools and Conferences

Affiliated with the Federation of Women's Boards of Foreign Missions

Eastern States

Wilson College School of Missions—Chambersburg, Pa., June 28-July 6. 1922
Chairman, Miss Mary C. Peacock, Torresdale, Pa.

Chautauqua School of Missions—Chautauqua, N. Y., August 20-26, 1922
Chairman, Mrs. T. E. Adams, 2033 E. 88th St., Cleveland, Ohio.

Northfield School of Missions—Northfield, Mass., July 12-19, 1922
Chairman, Mrs. William Waters, 156 Fifth Ave., New York City.

Mountain Lake Park School of Missions—Mountain Lake Park, Md., August 1-7, 1922
Chairman, Mrs. May Leonard Woodruff, Allendale, N. J. Miss Susan C. Lodge, 1720 Arch St., Phila. Pa.

Baltimore, Md. (Interden.), Fall, 1922
President, Mrs. P. A. Heilman, 3017 Baker St., Baltimore, Md.

Middle States

Illinois-Missouri School of Missions—Lebanon, Ill., June 13-19, 1922
Chairman, Mrs. J. D. Bragg, Webster Grove, Ill.

Lake Geneva School of Missions—Lake Geneva, Wis., July 3-10, 1922
Chairman, Mrs. R. M. Peare, 5759 Winthrop Ave., Chicago, Ill.

Dixon School of Missions—Dixon, Ill., August 7-13, 1922
Chairman, Mrs. Lloyd Walter. Mrs. C. E. Vickers, 132 N. East Ave., Oak Park, Ill.

Minnesota School of Missions—Minneapolis, Minn., May 31-June 6, 1922
Chairman, Mrs. Elijah Barton, 2811 Second Ave., S. Minneapolis, Minn.

Lakeside School of Missions—Lakeside, Ohio, July 23-28, 1922
Chairman, Mrs. F. I. Johnson, 515 Clinton Bldg., Columbus, Ohio.

Winona School of Missions—Winona Lake, Indiana, June 21-28, 1922
Chairman, Mrs. R. M. Peare, 5759 Winthrop Ave., Chicago, Ill.

Western States

Boulder School of Missions—Boulder, Colo., June 21-28, 1922
Chairman, Mrs. A. A. Reed, Marion St., Denver, Colo.

Oklahoma School of Missions—Oklahoma City, Oklahoma
Mrs. J. E. Davis, 829 W. 8th St., Oklahoma City, Okla. Mrs. H. S. Gillian, 2244 W. 13th St., Oklahoma City, Okla.

Los Angeles School of Missions—Los Angeles, Calif., May 28-June 2, 1922
Chairman, Mrs. Arthur W. Rider, 612 St. Paul Ave., Los Angeles, Calif.

Mt. Hermon School of Missions—Mt. Hermon, Calif., July 8-15, 1922
Chairman, Mrs. Charles C. Lombard, 2227 Seventh Ave., Oakland, Calif.

Dallas School of Missions—Dallas, Texas, September 24-29, 1922
Chairman, Mrs. H. P. Smith, Box 246, Dallas, Texas.

Houston School of Missions—Houston, Texas, October 2-6
Mrs. C. H. Willisford, 407 Stratford Ave., Houston, Texas.

Kerrville School of Missions—Kerrville, Texas, (Date?)
Mrs. C. G. Dulling, 239 Ave. C, San Antonio, Texas.

NEWS FROM MANY LANDS

SIAM

A Siamese Men's Club

THERE is a men's club of Bible colporteurs in cosmopolitan Bangkok, Siam, which consists of twelve members speaking Swatow, Hakka, Hainanese, Cantonese and Siamese; and these do not include the Hindustani, Burmese, Malay and other languages also heard in the city. The members of the club are living together, and using the lower floor of their headquarters for a chapel and a Bible school for themselves. Their daily work assignments include visits to the railroad stations, steamship docks, hotels, stores, residences, etc. The men go in groups of two or three. Cards are filled out with the names of any inquirers, especially those who have purchased New Testaments, and the cards are then given to the evangelist for further visitation.

The Presbyterian Magazine.

Wickedest City in Siam

A CHRISTIAN Association has been organized in what is called "The Wickedest City in Siam." Six of the leading merchants are on the Board of Directors, and 170 members are enrolled. At a big banquet they all agreed to forbid the drinking of intoxicants, gambling, or the use of pernicious drugs on the premises. They started a subscription with 1,500 ticals to open a day-school, chapel and reading-room, and they agree to accept the living and true God as their guide and strength, and the Lord Jesus Christ as their Saviour and Lord. Already the movement has changed the whole social atmosphere of the place. The Governor said that he would not allow the Chinese to form a society of their own; but he approved of this Association, under the direction of the missionaries.

The Presbyterian Magazine.

Delivered in Answer to Prayer

WHEN a former student in the Presbyterian Girls' School at Chiengmai, Siam, returned to her home—a wretched hole of gambling and debauchery—the old father insisted on selling her to an old scoundrel who is a leper. The girl and her sister refused to consent to any such horrible contract, and though beaten, insulted and loaded down with heavy elephant chains, they would not give in, but secretly appealed to Miss Hatch, at the school, and others of their Christian friends to save them. After two or three days of this cruel treatment, they took advantage, one night, of their tormentor's drunken stupor and gambling craze, to escape to the hotel, from whence one went to Miss Hatch, and one to another family. Trouble was anticipated, but stronger forces were at work. Several of the older school girls gathered about the little refugee, and prayed. As Miss Hatch stepped out to meet the girl's relatives, she was amazed by their sudden surrender. They consented to leave the girl under her control. The girl herself has expressed her desire to become a Christian.

Taking the Light to Sumatra

MEDAN, Sumatra, has a population of about 50,000, and is said to be the most modern city of the East Indies. It has electricity, public play grounds and good roads, yet the depravity, degradation and wretchedness that exist are unspeakable.

The Methodist school has nearly 400 boys in attendance. These are Chinese, Indian and Malay. Two smaller schools are maintained in the vicinity, and all are practically self-supporting. The pupils pay a fee of about $1.25 a month.

INDIA

Prohibition Progress in India

STUDENTS in India are joining with other national groups in passage of resolutions condemning liquor shops and the use of intoxicating liquor. This is one phase of the Gandhi movement, which maintains that beverage alcohol is sapping the vitality of body, mind and soul of the Indian nation. One unique fact is the system of pickets under which volunteers stand near liquor shops and in the name of religion and country ask the ingoing customer not to drink. If the customer persists, the picket falls on his knees and begs him not to drink. Some pickets carry bottles of milk and offer the thirsty man free milk to drink. In some places, the drinker is boycotted. The movement is very successful in cutting down drinking and in closing saloons. Several of the independent states of India have adopted prohibition in varying forms.

Indian Christians and Missions

AT the General Assembly of the Indian Presbyterian Church, (December 28-January 2) at Allahabad, Rev. A. Ralla Ram pleaded with the Indian Church to send missionaries to other lands. Tibet and Mesopotamia were suggested as possible fields of effort. A committee was appointed to prepare plans for undertaking this new work. Each presbytery was also asked to set aside one man to devote himself to stirring up the churches to do personal work among those not yet reached by the Christian message and also to quicken the spiritual life of Christians. The union of the Welsh Calvinistic Church of Assam with the Indian Church was signalized by the presence for the first time of commissioners from Assam. The Assam Church has 53,000 members.

The Continent.

Hungering after Righteousness

A LEPER in a Christian hospital in India in the last stage of her disease refused to have the attending physician administer the opiate that would relieve her suffering. When pressed to explain why she preferred pain to comfort, she said:

"I had been eating opium before I came here because I didn't know any other way to bear the pain. When I came in here I was so stupid I couldn't understand anything. My head was all thick. I couldn't understand why anybody had got ready such a nice place as this for a poor leper like me. But after a while my thoughts began to clear up, and I understood that this hospital was put up here because Jesus loved lepers and wanted to take them to heaven. Ever since that I have been just hungry to learn more and more about Jesus. I vowed that never again would I take anything else that would muddle up my brain, for I can't miss a day from learning more about Jesus. I'm going to go to see Him pretty soon, and I want to know all I can find out about Him before I go. So you see I just couldn't take anything that would make my thoughts dull and keep me from understanding."

Indian Customs in the Church

AMONG the twentieth century problems on the mission field are the development of a religious architecture which shall be truly national while truly Christian, and the recognition of native customs in the services held. A recent article in the *Christian Patriot* by one who signs himself "once a Hindu, now a Christian," after expressing satisfaction with a plan for a certain church in Indian style, propounds the following questions:

Whether the laity should enter the church wearing their shoes; the introduction of a tank near the entrance of the church, so that people may wash their hands, mouths and feet before entering; changing the word "church" to "Christalia"; is there to be a paid *guru*, or shall he be supported by gifts of rice, fruits and vegetables, etc.; will the church be open at all times for the individual

worshiper; and the substitution of what he calls the Gopuram for the Cross. He closes with, "Of course, Indian music will take the place of English or German tunes."

Indian Witness.

Teacher Training in India

MR. and Mrs. E. A. Annett, representatives of the World's Sunday-school Association, are teacher-training experts who are constantly traveling throughout India gathering native workers and missionaries together and giving instructions concerning Sunday-school work and methods. Calicut was visited recently and a series of meetings were held there. Calicut is on the west coast of India and up to 1915 was the center of the Basel Mission field but it is now the headquarters of the new Malabar Mission. Seventeen addresses were given and all had to be translated into the local dialect—Malayalam. At the request of the Mission a complete scheme for all the religious educational work was prepared by Mr. Annett. This included recommended courses of lessons for the Sunday-schools and day schools as well as daily Bible reading for the homes.

CHINA

The Situation in China

MISSIONARIES from China report some improvements in the situation. The differences between the North and South have not yet been adjusted as they must be before peace is established and the country is unified and strengthened. From Szechuan, West China, come encouraging reports of cessation of hostilities, conferences between opposing factions, improvements in business and new interest in the Christian message. From other parts of China, as in Shensi, come reports of turmoil and clashes between Northern and Southern forces, conscription, robberies, looting. Brigandage is prevalent in parts of Hunan and Yunnan, the cities of Suining and Tsingchow having been attacked, schools and ancestral halls set on fire, and the house of Mr. and Mrs. Gugel, missionaries, destroyed. Chinese authorities seem powerless to deal with the situation so as to protect life and property. Kweichow is much disturbed, one town, Lentai, being besieged by one thousand Miao rebels seeking to establish their independence.

National Chinese Conference

A CHARACTERISTIC OF the Chinese National Christian Conference, to be held in Shanghi, May 2-11, will be that one-half of the membership will directly represent the Chinese Christian Church. Previous conferences were essentially meetings of missionaries.

In preparation for the conference, surveys have been in preparation for the last two or three years, and the results are now being published in a large volume which will furnish the most complete data ever collected on missionary work in China. Five commissions, composed of missionaries and Chinese leaders, have been preparing reports on the following five divisions of the general topic, "The Chinese Church": "The Present State of Christianity in China"; "The Future Task of the Church"; "The Message of the Church"; "The Development of Leadership for the Work"; "Coordination and Cooperation in the Work of the Church." It is significant that Commission three is made up entirely of Chinese under the leadership of Dr. Cheng, president of the Chinese Home Missionary Society. To have at this time a group of Chinese leaders tell their own people what Christianity means to China will have a significance for the Chinese people that no utterance from any other conference ever had.

Chinese Home Mission Efforts

THE Chinese Home Missionary Society now reports over 2,000 members, representing eighteen provinces

and Christians abroad. Over 400 of these members have formed a union, promising to pray for the work of the society at least once a day. There are now nine regularly appointed Chinese missionaries—a total (including wives and families), of twenty-one persons—at work in the province of Yunnan. These Chinese workers have all been most carefully selected, and are well equipped for their work both by education and experience. The members of a commission, sent to Yunnan by the society to study the conditions there, were engaged in deputation work among the churches in North, Central, East and South China after their return, and a large increase in membership is expected to result, as the Chinese Christians feel more deeply their responsibility to make the Gospel known in this needy part of their home land.

A Christian Statesman

DR. W. W. YEN, acting Prime Minister for the Chinese Republic, is only forty-three years old. He was appointed China's delegate to the Washington Conference, but could not attend because of the crisis at Peking. Dr. Yen is the son of an eminent Chinese clergyman, the late Rev. Y. K. Yen, M.A., of Shanghai, and was educated at St. John's University, Shanghai, and at the University of Virginia. He was appointed second secretary of the Chinese Legation at Washington in 1908, became General Counsellor of the Ministry of Foreign Affairs three years later, and Under-Secretary for Foreign Affairs when the first government of the Republic was organized. When war broke out he was Chinese Minister to Germany, and he then went to Denmark, whence he was recalled in 1920, to become Minister of Foreign Affairs.

Missionary Herald.

The New Chinese Woman

STRENGTH of character is an outstanding trait of the modern Chinese woman who is being developed by Christian education. A fresh illustration of this comes in a story from the Presbyterian Girls' School in Siangtan, of a fourteen-year-old girl in the school, who had been engaged to a seventeen-year-old boy. In the early autumn her grandfather died. The mother-in-law then sent for the girl to come home, which she refused to do, saying that she had lived in the family less than a year and most of that time she had to beg. She also contended that the engagement was made by an aunt without the consent of the father, and as soon as self-support could be attained she promised to repay them for all the rice she had eaten, but never would she consent to marrying the son. First an uncle came to persuade her to change her mind, then they brought her father and another relative, and finally the seventeen-year-old boy came with the grandmother. They threatened, they scolded, they stormed, but all to no avail, nothing could change the girl's determination to go on studying. She wants to become a Bible woman.

Business Men in China

IN Chefoo, China, a company of business men have formed a local Chinese Independent Church. Due to the efforts of these men there has been a most unique conversion in the new Model Prison. The convert was at one time Chief of Police, a highly educated gentleman, but for conniving at an attempt to smuggle contraband opium, he was sentenced to six years' imprisonment. He became interested in the Gospel and signified his desire to be baptized. Two elders of the Independent Church went to the prison and in the presence of the keeper and 400 fellow prisoners he was baptized. Since then, like Joseph, he has found great favor with the keeper of the prison, and wears an armlet bearing the characters "a good man." He is sent from cell to cell to settle all troubles and is regarded as a kind and just mediator.

Present Opium Problem

THE present opium problem in China may be taken to be the recrudescence of the planting of the poppy and also the vast smuggling of opium into China. The drug problem is represented now by twenty tons of morphia yearly smuggled into China; this does not include heroin, cocaine, and similar products, which, judged from the amounts occasionally seized by the Customs, are reaching China in ever-increasing quantities.

Since the Central Government does not possess the power to make itself obeyed, its mandates concerning poppy culture are disobeyed by officials, who revert to opium planting as a source of revenue.

Imported morphia comes chiefly from Japan, which receives most of it from the United States. Official figures show that Japan's annual importation of morphia increased from 25,000 oz. in 1907 to 600,000 oz. in 1917. This morphia is said to be manufactured in America from opium imported for the purpose. For years Christian Britain was reproached for her responsibility for China's humiliation through opium.

The Life of Faith.

Experiences with the Bandits

TEN of the Christians in Ichowfu, China, have been captured by bandits within the last few months. One old Christian past eighty years old was held for ransom, which his grandson was attempting to raise. He praised the Lord in his escape and has given about $1,000 for a chapel in his section of the country. Another man, aged sixty years, who was a graduate from one of the old "peripatetic" medical schools taught by the missionary doctors before the days of medical schools, was carried off from the village where he was practicing. When the robbers found out that he was a "believer" and a dispenser of medicine, they said, "Why did we invite you?" However, they held him twenty-five days, allowing him to pray and preach, in fact, asking him to do so. Some of the robbers said, "Yes, he preaches all right, for that is what we have heard in the South." The robbers shared their food with him, and during a battle between the soldiers and the bandits the captives were abandoned and so freed. The doctor gives all the glory to God in providing that way of escape.

Escape from Chinese Captors

HERBERT PARKER, a missionary of the China Inland Mission, at Yunnanfu, who was captured by Chinese brigands in West China last August, escaped in September. His captors were holding Mr. Parker as a hostage, hoping to force the Chinese authorities to give a ransom or accede to other demands. A promise of Scripture greatly comforted the missionary: "He shall let go my captives, not for price or reward, saith the Lord of Hosts" (Isaiah 45:13). The brigand captor, Pu, later sent back most of the missionary's belongings and enclosed a letter saying that he wished to reform and become a good citizen.

JAPAN-CHOSEN

Cooperation Increasing

REV. L. J. SHAFER, in the *Christian Intelligencer,* discusses the present relation between the missions and the native churches in Japan. He says: "The trend is in the direction of closer cooperation. The whole Y. M. C. A. movement in the empire has been put into the hands of a Japanese general secretary. The American Board Mission has merged its evangelistic work with the Mission Board of the Kumiai (Congregational) Church. The location of missionaries, the return of missionaries to Japan after furlough, the allocation of the evangelistic budget—in short, all the questions having to do with evangelistic work hitherto in the hands of the mission—now come under the purview of the Mission Board

of the Kumiai Church, on which there are three missionaries to be appointed. This is, of course, the limit to which any mission can go. It is not so much cooperation as absorption. It will be instructive to watch the practical working out of this plan, and it may be the one which the whole missionary movement should adopt at this time, but to many it seems the final step previous to the withdrawal of missionary forces from the empire, and no one, scarcely, would take the ground that that time had now come."

Girls in Japanese Factories

BEFORE Christian missionaries began agitation for reform in Japanese factory conditions fifteen years ago, the evils were almost unbelievably bad. Children under five were employed; the hours were from twelve to eighteen at a stretch. The same beds were used by two shifts and so were always in use and indescribably filthy. The food was poor and the wages averaged three yen a month. Moral conditions were awful. Sin was their only pleasure.

Miss Holland, the pioneer worker among the girls in Matsuyama, rented rooms near a factory and taught girls in two shifts the Bible and three R's —the night shift from 6 to 7 a. m. and the day shift from 6 to 7 p. m. Ruffians attacked the girls on the way to the school and the police gave no adequate protection.

Conditions are still far from satisfactory but there are some reasons for encouragement. Many factories are now clean, well lighted, and ventilated. Good food and sleeping accommodations, ten hours' work, bath tubs, laundries, uniforms, and fair wages are provided. Morals are much better. In some there is opposition to Christian teaching but in others Christian girls are preferred.

Liberty for College at Seoul

THE Presbyterian Board of Foreign Missions has received a cablegram from Seoul reading, "Government has granted permission religious liberty college at Seoul, Avison." The Chosen Christian College, of which Dr. O. R. Avison is president, has since its founding been denied the freedom to include the compulsory teaching of Bible within its authorized curriculum. The college has conducted voluntary Bible classes and voluntary chapel exercises outside of the required curriculum hours. The Cooperating Board for Christian Education in Chosen at its latest meeting, January 27, 1922, again considered this question and passed a vigorous resolution which closed as follows: "There is earnest hope that the government authorities will be able to provide for entire religious freedom without placing an institution beyond the bounds of the benefits which now obtain solely under government recognition and charter." It appears from this cablegram that the hopes and efforts of many years have finally come to happy fruition.

Korean Women Organize

THE most recent development in women's work in Korea is the organization of an educational association of educated women in the country. The idea was conceived and is being promoted by a number of young women graduates from the mission schools. Several have been traveling around the country promoting the association. Many leaders of the movement are non-Christians and frankly are not interested in Christianity, but many of the best of the leaders are ardent Christian workers and are trying to inject Christian principles into the movement.

At present it is an association for the promotion of education among girls. Korea has never had any code of ethics or rule of manners to govern the acts of girls of the ages fifteen to twenty-five. Girls of this age usually were segregated in the women's quarters and were not supposed to be seen by anyone outside of their immediate families. That is all being

changed, and the girls are openly attending school and factories.

The Continent.

Social Problems in Korea

THE native Christian Church in Korea today is confronted by many new problems. The factory problem is uppermost, because Japan, the overlord of Korea, has virtually no factory law except one forbidding women and children to work before 6 A.M. and after 10 P.M. Hundreds of Korean children work as late as 10 o'clock at night in the factories, and especially in the government's tobacco and cigar factories. Till fifteen years ago young girls would never have been seen outside the inner apartments of their father's houses, but now hundreds of young girls work late in the factories—and with men overseers. Labor strikes fomented by the new labor-unions are becoming common in Korea, and the Church will need soon to take a stand on the labor question.

The Japanese are changing great stretches of rice lands into poppy fields, and the morphine made from them is smuggled into China, which has outlawed the opium traffic. Many little children are used in gathering the poppy seed, licking the sweet-tasting juice from their hands.

Sunday-School Growth in Korea

REV. WILLIAM N. BLAIR, D.D., of Pyengyang, General Secretary of the Sunday-school Committee in Korea, values the year of special Sunday-school emphasis as follows: (1) In the large number of children crowding Sunday-schools everywhere; (2) in the reorganization along the efficient lines stressed during the campaign; (3) in the appointment of permanent committees on Sunday-school work in all presbyteries and conferences; (4) in the appointment of special Sunday-school workers by the various presbyteries and conferences; (5) in the organization of a Sunday-school Association in Seoul and in several other places. The increased interest in Sunday-school work has come to stay and will be followed up with all the machinery and strength of the organized Church.

AFRICA

The Blank in the Text

ON the wall of a mission building in North Africa the missionaries painted John 3:16 in Arabic. Next morning there was a blank in the text. During the night some Mohammedans had come and painted out the words, "His Only Begotten Son"—for Islam denies that the Lord Jesus is God's Son—denies, indeed that God ever had a Son.

Their action was symbolic. In North Africa Christianity was once supreme.

What the midnight visitors did on the mission wall Mohammedanism has done in North Africa.

But the missionaries who put the text up on their wall were not to be beaten. The words which the Moslems had deleted were promptly restored, only to be blotted out again. Again they were restored, and again blotted out; and the strangle struggle went on until the Mohammedans grew weary and left the text alone. Then followed a remarkable result. The words, "His Only Begotten Son," had been so often painted in and painted out that they could be read more clearly than all the rest; and when the bulk of the text had faded, "His Only Begotten Son" still stood out, vivid and insistent.

A Chief's Appeal for Schools

FROM Angola, West Africa, comes the story of the chief of the Galenge tribe refusing to rule longer unless a missionary is sent to live among his people. He says, "I cannot control the Galenge unless I have schools like those of the American Mission among the Ovimbundu." At last growing weary of waiting, he has resigned.

In consequence the Negro members of Congregational churches in the

United States are planning to establish a station at Galenge under the American Board.

Slavery in Abyssinia

IMPORTATION of firearms into Abyssinia from America is greatly hindering peace and the progress of civilization in that isolated land. These firearms are used, among other things, to promote slave raids on British territory. Dr. Dyce, attached to the British Legation at Adis Ababa, says that 10,000 slaves were taken to the slave market at Jimma. Many were killed in the raids and hundreds died on the march. If the importation of firearms and ammunition could be prevented it would be more easy to put a stop to this traffic in human beings. European powers have agreed to make arms and ammunition contraband but America is not a party to the agreement. It is incongruous that Abyssinia, the only remaining independent state in Africa should be the only home of slavery, and that America should indirectly support slave trade.

Mr. Cecil Harmsworth, Under-Secretary of State for Foreign Affairs, in the House of Commons, stated that many of the slaves in Abyssinia are British subjects forcibly seized by raiders who crossed into British territory in the Sudan or in East Africa.

"The essential thing to do is to limit the supply of arms and ammunition to Abyssinia. Without firearms the slavers would be unable to capture and carry off their victims."

Present Perils in Uganda

THE story of the Uganda Church is one of the romances of modern missions. In that part of Africa which was only discovered sixty years ago, and in which missionary work has been carried on for only forty-five years, there is today a great native Church of some 110,000 baptized Christians, a native ministry of seventy-two ordained men, with some 3,500 native evangelists and schoolmasters, and the Church is making itself responsible for the education of 80,000 boys and girls.

Canon Blackledge, writing in the *Church Missionary Outlook,* points out three great dangers which seem to him to threaten the spiritual life of the Uganda Church. The first is the bias of pagan heredity.

Second is the influence of Europeans. To the Baganda all Europeans are alike, in that all come from Europe and, therefore, all must be Christians. It is becoming clear, however, that many white men do not put God first in their lives; drinking, non-observance of Sunday, and other habits are observed; and this example reacts upon the Baganda Christians, and many turn aside and no longer walk with God.

Third is the increase of wealth. Within the last ten years there has poured into Uganda what, from the native standpoint, is great wealth. Millions of rupees have passed into the hands of Baganda, especially from the sale of cotton. The "deceitfulness of riches" has been terribly manifest, the old simplicity has passed away, the mad desire for money has pushed the desire for God out of many hearts.

What Converts Give Up

MRS. FRED W. NEAL, of the Presbyterian Mission in the Cameroun, West Africa, gives a picture of the heathenism which their African converts leave behind when they accept Christianity. She writes: "One man became a Christian recently who gave up twelve wives and his slaves. This was a direct answer to prayer in which home friends had a big part. He is the chief of this vicinity, and controls the river crossing. This means much to us as the largest part of our work is across the river.

"Another man who became a Christian recently gave up his fetish that contained the skeletons of two children. Another, who was considered a great doctor, gave up his 'medicine' which consisted of a ram's horn, con-

taining a spear that killed a man, a piece of cutlass that wounded a person, the blood of chickens and dogs along with several other things. The spear is supposed to have the strength of the man who was killed with it."

PORTUGESE EAST AFRICA

A DEPUTATION from the Congregational Churches of South Africa has been sent to the Inhambane district to study the missionary situation. Dr. F. B. Bridgman and a native evangelist took the journey from Johannesburg. Crowds of the natives gave the deputation enthusiastic welcome in every place. Work has been opened by American Board representatives in twenty-six centers and more places are calling for teachers. In five district meetings the attendance was about 900, over half of them naked "raw heathen." The Christian membership at Inhambane numbers about 350 communicants and catechumens.

The need is great. In a population of 750,000 there are only six main stations. Three societies, Methodist Episcopal, Free Methodist and Congregational are at work—compared with thirty societies and 100 main stations in Natal.

MOSLEM LANDS

Building for Cairo University

A BEAUTIFUL Egyptian palace, once the home of a pasha, is now the main building of the American University at Cairo. In this building in 1910 Theodore Roosevelt made the memorable speech which so stirred all the British Empire. It is therefore quite fitting that an American institution of learning should occupy this same building. The institution is in its second year with an enrolment of over two hundred carefully chosen Egyptian students, sixty per cent of whom are Mohammedans. There are three college classes at present and one class is added each year until the full quota of college classes will have been completed. With the insistent demand for educated leadership in Egypt today, this American Christian institution possesses an opportunity, here at the intellectual center of the Mohammedan world, almost unparalleled in the whole world.

Palestine as it is Today

A RECENT visitor to Palestine reports in *The Continent* as follows on his impressions: "In Haifa I saw everywhere signs and notices in three language: English, the language of the mandatory British government; Arabic, the language of the indigenous inhabitants; and Hebrew, the language of the Jews from many lands. The striking thing to me was the large numbers of young men in various styles of clothing, but all evidently recent arrivals from the lands of Jewish dispersion..... Certainly the difficulties in the way of the Jews taking Palestine again for their very own are great, and among them is the inexperience of these Zionist colonists in self-government. There is also the problem of the present owners of the land in country and town, almost all of whom strongly resent the coming of the Jews in such large numbers. And by no means least is the problem of the possession of such places as the ancient temple area in Jerusalem and the caves of Machpelah in Hebron. The Moslem will not surrender these places willingly, and I doubt whether the Jewish people will be long content without them, particularly if a national spirit grows."

Harvest after Many Years

OCTOBER 16, 1921, stands out as a memorable day in the history of the Church of Christ in Tabriz, for nine Persian women were admitted to full membership and a baptismal and communion service was held in the parlor of the Girls' School, at which thirteen converts from Mohammedanism took communion. One of these nine women, a graduate of the Girls' School in Tabriz, is a member of a family which, long years ago, in the early days of the mission, some of the first missionaries visited regu-

larly, because of their interest in Christianity. Another, a young teacher in the Girls' School, who has wanted to be added to the church for some time but who feared persecution, decided to put her trust in God, come what may. Two other sisters remember the visits of the older missionaries to their home but trace their acceptance of Christ to Mrs. Jessup's faithful teaching. "Thus it is," writes Miss L. B. Beaber, who sends this report, "that the long years of prayerful service of women missionaries are bearing fruit."

EUROPE

Mormon Propaganda in England

RECENT English papers report that the press has been greatly aroused by the methods of Mormon missionaries. It is estimated that 20,000 English girls have been lured to Utah in the last ten years, for the Mormons maintain a so-called "Perpetual Emigration Fund," through which they have been able to take thousands of English, Scottish, and Scandinavian girls to Utah. Here is one explanation, at least, of the present number of Mormon members and adherents in the United States alone, which is computed by the Federal Council to be 1,646,170. One English paper says:

"Women who allow their daughters to attend the Mormon 'services,' which are now held in a dozen places in London and an equal number of cities throughout Great Britain, are immersing them in a sea from which they cannot escape without taint. That an English girl has once been a Mormon or has been known to attend Mormon 'services' is a serious drawback to her throughout her life.

"It has been suggested that the halls of the Mormons be picketed and that every young women be turned back who attempts to enter. This has been done in one instance at least, and at the end of the week the Mormon priests quietly departed for greener pastures."

Crime in England

CONDITIONS in England last year as compared with those prevailing before the war are indicated in some degree by the reports of the Commissioners of Prisons for 1913-14 and for 1920-21. These show that crime has decreased as follows in the past seven years: Murder, etc. 10%; burglary, etc., 20%; embezzlements, etc., 30%; drunkenness has decreased from 51,851 cases of arrest in a year to 8,752, and prostitution from 7,952 to 2,958 cases.

The Commissioners attribute this decrease to various causes—better education, better working conditions, higher wages, larger savings, temperance, war pensions, juvenile courts, the disappearance of the extreme destitution of the days before the war. The Governor of Durham Prison, says, however: "A new stamp of offenders has sprung into existence. Men and women of respectable antecedents, in regular employment and not associated with the criminal class, are taking to serious crime (embezzlement, fraud, false pretences, housebreaking and robbery,) with astounding facility."

Belgian Protestants

THE Protestants in Belgium number only about 40,000 in a total population of 7,500,000. Yet there was a time during the reformation of the sixteenth century when Protestants were more numerous than Roman Catholics. Two Protestant organizations, the "Union des Eglises Protestantes Evangeliques" and the "Eglise Chretienne Missionaire," labor in fraternal sympathy, maintain joint committees for foreign missions and may be called sister churches. There are today about fifty congregations of Protestants and fifty ministers, only fifteen of whom, however, are of Belgian nationality. The others have come from France, Switzerland and Holland. Since the war Belgian Protestants have accepted the mission work taken out of the hands of the Germans in two provinces of East

Africa—the Urundi and the Ruanda —now under Belgian administration. King Albert has shown his interest by giving a personal grant of 50,000 francs, and the Belgian minister of colonies, who, according to the stipulations of the treaty of Versailles, had to commit that mission field to a Protestant society, gave a grant of 25,000 francs.

Mission Suisse-Romande

THIS enterprising and self-sacrificing Swiss missionary society is struggling with hard times. The annual subscriptions amount to about 69,000 francs. Last December the announcement was made that if no more was received than in 1920 there would be a deficit of 151,000 francs. A special season of prayer was arranged for and an urgent appeal was made for increased contributions. As a result 62,000 francs were contributed, but the society is still carrying a deficit of 89,000 francs.

Waldensians Influential

FROM a persecuted sect, the Waldensians of Italy have advanced in their status until they now furnish political leaders and officeholders in large numbers. The mayor of Venice is a Waldensian. The city of Florence has just chosen a Waldensian for vice-mayor, and members of the sect are in high favor in Rome. The Waldensian Church is taking a more vigorous attitude with regard to the evangelization of Italy than ever before, and some American churches are carrying on work through this organization. Large numbers of the Italians are rationalists, and it is among these that the Waldensians are doing their greatest work.

United Presbyterian.

Protestant Progress in Italy

DR. ROMOLO MURRI, editor of the Modernist paper *Renascinmento* of Rome, and a former member of the Italian Parliament is an intellectual leader but not identified with the Protestants. He, however, writes recently that there is a great opportunity for evangelical Christianity in Italy. The two opposing forces are mistaken nationalism, which regards Protestantism as a foreign importation, and religious intolerance which looks upon the Church of Rome as the only true church. The Waldenses are Italians and Protestants who have resided in Italy since the twelfth century and now number 21,610 church members. There are also large numbers of Christians with other evangelical churches. Dr. Murri regards the Church of Rome as decadent, and says that there is a yearning for faith and spiritual food which can only be satisfied by the pure gospel of Christ.

Rebuilding Serbia

BELGRADE, the capital of Serbia, was in ruins for two years in the recent war and Germans, Austrians, Magyars and Bulgars took away practically everything, including cooking utensils, brass fittings, chairs, tables, pianos, books, etc. Serbians are making every effort to build up the ruins, but are so suspicious of Bulgaria and Hungary that they have voted two and a half milliards for their army, and only two milliards for everything else, including education and religion.

Before the war Serbia had a population of only four million and now in Jugo-Slavia the population is over thirteen million. Religiously, the population of Jugo-Slavia includes:

Greek Orthodox	7,000,000
Roman Catholics	5,000,000
Moslems	1,400,000
Protestants	200,000

The Greek Orthodox Church has been the state church in Serbia for centuries; Croatia on the other hand since the eighth century has been in the main Roman Catholic, and Croatia is sending ninety deputies to Parliament in Belgrade which will consist of about four hundred deputies. Members of all religions will be free before the law and all are to be helped alike by the State in proportion to their membership.

There is a movement in the Greek

Orthodox Church to use modern instead of ancient Serbian in the church services so that the common people may understand the words of the Liturgy.

Serbia is making great strides toward physical reconstruction, but the moral and religious regeneration is a slower process, and requires spiritual forces.

Demand for Bibles in Russia

THE Finnish Church Home Mission Society has headquarters in the town of Sortavala, near the Russian frontier, and has carried on there since before the World War a well equipped Bible House, for the production of Bibles and hymnbooks in Finnish. The spiritual need in Russia today and the present demand there for Bibles have stirred the society to enlarge its equipment and to appeal to American Christians for financial help, to enable them to become the center of supply for the distribution of Bibles in Russia. Typical instances of the demand, quoted from their recent report, are of a preacher in Siberia, who writes that people have offered him a horse or a cow for a single Bible, and of a religious publisher in Moscow who writes that there has never been such a demand for the Gospel heard of before, and there is nothing with which to satisfy it. The small stock of Bibles is distributed according to the different congregations. Sometimes, but very seldom, they are able to give two copies to one great congregation.

LATIN AMERICA

A Revival in Cuba

SOUTHERN Methodist workers in Antilla, Cuba, report the holding of very successful revival services, which were attended by large congregations. Many came forward, avowing their purpose to lead a Christian life, and thirty-seven signed the card promising to enter church membership. A young men's Bible class was organized, and a movement to secure a library for the community begun. Rev. W. K. Cunningham writes: "We hope that we shall soon have something definite to combat the vice that everywhere surrounds the young people in Cuba."

Training Paraguay's Leaders

THE Colegio Internacional, in Asuncion, Paraguay, is now in its third year, and already it has doubled its enrollment over that of the previous year. Mr. Elliott, director of the school, writes that the enrollment would be doubled again if they but had the room. Among the friends of the institution can be found the leading men of Paraguay, including the President of the Republic, many Congressmen, and prominent professional and business men. In the student body are boys from many of the best homes in Paraguay, and they come from all parts of the Republic—the leaders of the Paraguay of the future.

Japanese in Brazil

IT is reported that there are thirty thousand Japanese in Brazil without any religious teachers, not even Buddhist. A young Christian Japanese in New York, Midori Kobayashi, hearing this, determined to go to Brazil to be a missionary to his fellow countrymen, instead of returning to Japan. He is a graduate of the Doshisha in 1916, and of Auburn Seminary in 1921. He applied to the American Board for appointment, but their rules prevent them from commissioning natives as missionaries. So he has decided to take up the work independently, at his own expense.

Congregationalist.

NORTH AMERICA

Progress of Church Federation

THE St. Louis Federation of Churches has had employed secretaries for more than ten years, and its budget for last year exceeded $25,000. There are now not more than half a dozen major cities in America where federations are not in existence or being organized. The federation idea, while leaving each church the

sense of entire freedom in its own work, has given to all cooperating churches a sense of solidarity that results in confidence in the Protestant Church and it has brought the consciousness of strength by which difficult tasks are undertaken. It is producing an attitude of respect on the part of the general public, which was not the case when petty jealousies and ecclesiastical ambitions made team work an impossibility.

Making Over Ellis Island

CONDITIONS under which immigrants are received and detained at Ellis Island are being revolutionized as a result of the recently completed survey of the United States bureau of immigration volunteer advisory committee on immigrant welfare, in cooperation with Commissioner R. E. Tod. The committee's unanimous recommendations include the appointment of an official director of information, the appointment of interpreters, speaking several languages and having training in social work; the development of a plan for the systematic interchange of permissible information between detained immigrants and their waiting friends; separate and improved day and night quarters for women with young children; the holding of Jewish, Catholic and Protestant religious services on Sunday, with occasional services for other groups if needed; and provision for welfare workers on duty at all hours of the day and night.

Evangelism among the Disciples

AT their St. Louis convention a year ago, the Church of the Disciples adopted a program of evangelism, to add 1,000,000 members in five years in all of its fields, both at home and abroad. The first year of the five now being over, the *World Call* summarizes its results as follows: "The reports from 3,377 churches show that 125,000 were added during the year, 75,000 of whom were by baptism. It is impossible to imagine what the grand total might have been if all the 8,964 churches had been heard from. Hundreds of churches have held revival meetings during this last year. It seems to be the plan of the majority of churches to have part in the Pre-Easter 'Each One Win One' Campaign and then in the summer or fall to have a revival meeting. There was great stress put upon training for personal evangelism in all the churches. Most all the Sunday-schools observed at least one decision day. Evangelism has been at the fore in all conventions, county, district, state and national. About six evangelistic institutes have been held this last year and others are being planned now for 1922."

How the Denominations Give

THE gifts of Protestant Churches in America for all purposes during the year 1920 amounted to more than $200,000,000, according to the statistics compiled by Dr. W. E. Lampe, of Philadelphia, Secretary of the United Stewardship Council. The Southern Presbyterian Church led all denominations in the United States in per capita gifts to benevolent causes during 1920. The statistical table shown below gives the amounts contributed for benevolent causes and for pastors' salaries and congregational expenses:

	Missions and Benevolences	Congregational Expenses
Presbyterian (South)	$11.81	$15.04
United Presbyterian	9.43	16.82
Methodist, Canada	8.70	15.78
Friends in America	8.31	19.33
Reformed in America	5.79	16.12
Presbyterian U. S. A. (North)	5.17	15.74
Protestant Episcopal	5.11	17.12
Congregational	5.07	15.09
Methodist Episcopal (North)	5.04	13.61
Evangelical Association	4.96	20.72
Moravian	4.59	14.05
United Brethern	4.36	12.07
Northern Baptist Convention	3.26	11.19
Reformed in United States	3.17	9.19
Methodist Protestant	3.17	8.45
Christian Convention	3.17	8.17
United Lutheran	2.90	8.85
Disciples of Christ	2.83	8.07

The per capita gift of members of the Southern Presbyterian Church for benevolent causes for the year ending May 31, 1921, the lastest figures available, amounted to $14.89, a gain of $3.09 over the per capita of the previous year.

Next Sunday-School Convention

THE 8,000 delegates who are expected to assemble at the opening of the Sixteenth International Sunday-School Convention, at Kansas City, June 21 to 27, 1922, represent nearly 20,000,000 in Protestant Sunday-schools. Canada reports: Sunday-schools, 10,335; officers and teachers, 94,204; pupils, 904,513; while the United States responds with: Sunday-schools, 145,957; officers and teachers, 1,583,491; pupils, 16,131,733. Dr. Marion Lawrance, for over twenty years secretary of the International Sunday-School Association, is executive secretary of the Committee of Arrangements and Program.

The scope of the convention will be unusually broad, as for the first time in the history of Sunday-school work all the forces interested are uniting, the International Sunday-School Association and the Sunday-School Council of Evangelical Denominations having merged their aims, plans and activities. The new Educational Committee will make its first report at this time, a report which will mark a new era in religious education for both the United States and Canada.

Preacher in an Aeroplane

THE circuit rider is still to be found in the ranks of the Methodist Episcopal Church, and he uses many different methods of transportation—snowshoes, rowboat, dog-team, automobile, and horse-back. The Rev. Frank Scott Hollett, of Lisbon, North Dakota, is the first circuit rider, so far as is known, to "make" his various preaching points by aeroplane. He commenced last October when a young aviator—a member of his congregation—took him to a point several miles distant by air-route. By means of the aeroplane, Mr. Hollett is enabled to preach six or eight times on Sunday instead of four. On his first trip he carried a Bible and a large quantity of "good literature" for distribution. "The pastor literally brought a message from heaven," was the comment of one paper.

Indian Survey Completed

THE American Indian Survey, launched under the Interchurch World Movement in 1919, is to be completed by means of ten conferences being held throughout the west and southwest this spring. A program was worked out with workers on the field, and the conferences give opportunity to check up findings and make the data as accurate as possible before publication. The conferences were held in Albuquerque, N. M., Phoenix, Ariz., and Sherman Institute, Riverside, Cal.; Sacramento, Cal.; Salem, Ore.; Seattle, Wash; Billings, Mont.; Sioux Falls, S. D.; Flandreau, S. D.; and Pipestone, Minn.

ISLANDS OF THE SEA

Missionary Success in Papua

CAPTAIN FRANK HURLEY, a journalist and traveler who has recently made an extended visit to Papua, has this to say of the work of the missionaries there: "I know nothing of the spiritual operations, but the material results achieved in education and treatment of disease are nothing short of marvelous. The treatment of disease is practiced at every mission station. I have seen countless frightful wounds and hideous sores cured by their gentle care and attention. All schooling equipment and medical stores are provided from mission funds, but in the near future the Government intends subsidizing the work from funds raised by native taxation. The policy of the mission is to make the natives citizens, of a disintegrated and confused people a nation. Denomination is submerged in this grand principle, which surely is an ideal to be admired rather than maligned. Education means that the native will become more useful, resourceful, and individual; from a common serf he will develop into a thinking intellectual being, capable of more efficient and specialized service."

Australian Missionary Review.

Problems in Pan-Americanism. By Samuel Guy Inman. 8 vo. 415 pp. $2.00 net. George H. Doran Co., New York. 1921.

In the providence of God North America was settled by Protestants from northern Europe, while Central and South America were colonized by those from Roman Catholic countries. The practical value of the two forms of Christianity can best be studied in the effects produced on the moral and intellectual life of the two continents. North America's problems have increased in proportion to the immigrants that have come from non-Protestant lands and Latin American countries have generally progressed in proportion as they have broken away from Roman Catholic control. Both continents show the need of more enlightened Christian teaching and obedience to the Word of God.

Latin America's political ideals have been taken from North America and her industrial and commercial life are closely linked to North America and Northern Europe but her intellectual, moral, social and religious ideals come from Southern Europe and have produced materialism and agnosticism. One of the greatest factors in the "Problems in Pan-Americanism" is a difference between the standards and ideals of North and South. This often breeds suspicion, jealousy and rivalry. The strength, and at times the lack of tact in people of the United States of North America, has often aroused the Southern republics and has caused discord where there should be unity. The truly Christian forces and wise statesmen, the missionary tours of such men as Mr. Inman, have helped to bring about a better understanding and to produce harmony on a solid basis.

This volume is the result of Mr. Inman's studies, travel and work for nearly twenty years. He knows the Latin-Americans personally and they know and trust him. It is worth while to tap his sources of first hand knowledge and to see Pan-American problems through his eyes. Of especial value are his many apt quotations from Latin-Americans themselves, some of whom speak in very severe terms of their northern neighbor. These republics have immense assets which are largely undeveloped. The people in some districts suffer from the very prodigality of the natural resources. Their problems include the presence of multitudes of poor, unlettered Indians and halfbreeds; the caste spirit introduced from Europe; the influx of many immigrants to exploit the country; the prevalence of immorality, gambling, alcoholism and the lack of thorough, well balanced education. Argentina, Uruguay, Brazil and Chile are progressive but the other republics are still backward.

After describing the assets and problems of Latin-America, Mr. Inman recounts the efforts to produce understanding, friendliness and cooperation between the northern and southern republics, the causes of friction, the effect of the World War and North America's actions in Mexico, Panama and the Caribbean countries. He believes in the elimination of the "Big Stick" and "Shirt Sleeve" diplomacy and in the cultivation of friendship by unselfish statesmanship, educational interchanges and spiritual ambassadors or Protestant Christian missionaries.

The book is packed full of valuable first-hand information. It answers clearly numerous questions on politics, education, economic conditions and similar topics, gives less information

as to moral conditions and still less concerning spiritual needs. It should without doubt lead North Americans to understand and sympathize more with their southern neighbors. It should also lead us to recognize and respond more adequately to the moral and spiritual needs of these people. There is no other power to solve the problems of Pan-Americanism than the power of the pure Gospel of Christ of which vast multitudes of Latin-American lands are still ignorant.

Schwartz of Tanjore. By Jesse Page. Illustrated. 8 vo. 203 pp. S. P. C. K. London; Macmillan Co., New York. 1921.

India came into contact with Protestant Christianity when the Dutch missionaries undertook work in Ceylon but the first abiding mission on the mainland was established in 1706 when Ziegenbalg came from Denmark. Then in 1750 came to Tanjore the great Lutheran missionary Christian, Frederick Schwartz, "a star of the first magnitude," who in turn inspired Henry Martyn with missionary zeal. The story of this remarkable man and his fruitful work should be familiar to every Christian. His piety, tact, industry and ability made him a power as philanthropist, statesman and missionary. He spent forty-eight years in India and so won the esteem of Hindus and Moslems that they used him as a medium for negotiations with the British government. His tomb was erected by the Raja of Tanjore.

The Rebuke of Islam. W. H. T. Gairdner. Illustrated. Paper covered. 3 shillings. United Council for Mission Education, London. 1921.

This is an old friend in new form, being none other than the Reproach of Islam (published ten years ago) in the fifth edition. The change of name is due to the ambignity of the old title, which conveyed to some minds a derogatory implication regarding the religion of Mohammed, not in the intention of the author. The new edition is not, however, a mere reprint. Two of the chapters have been rewritten and the others have been revised.

No other small volume gives to us a larger amount of well-arranged information on the origin and growth of Islam, its doctrinal teachings and practical effects, and the great task of the Christian Church in regard to it. Popular in form, as its purpose requires it to be, it is none the less the work of a hard student, and bears the mark of genuine scholarship. Canon Gairdner also possesses what we believe is a most difficult virtue for a missionary author to acquire, a remarkable degree of fairness in his treatment of a rival faith. Best of all the author is an optimist: for while he recognizes the extreme difficulty of the task confronting the Christian Church, he yet believes with unshaken faith that the Gospel is the power of God unto salvation even to the Moslem.

Church Cooperation in Community Life. By Paul L. Vogt. Size, 12mo. (5x7¾ inches). Pages, 172. Price, net, $1.00. The Abingdon Press, New York. 1921.

By the term community, the author means those centers of less than 25,000 population. In 1920, 50,886,889 people in the United States lived in such territory. The fact that 20,000,000 of these rural people are not affiliated with any religious organization constitutes in the mind of Mr. Vogt a challenge for trained leadership unequalled in the history of the world. It is an economic challenge. The general condition of the farmer must be made better or else he will become fertile soil for the I. W. W. and other radical socialistic propaganda, as seen in the wheat fields and lumber camps of the Northwest. It is also a social challenge. This is based on the proposition that moral life finds expression through social and recreational activities. Hence the Church should provide proper buildings and proper supervision for social recreation. The volume shows in a forceful way the unique opportunity of the rural pastor in leading community thought.

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